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ART. I. *Chinese intonations described and illustrated, with brief remarks on the necessity of early and careful attention to them, in studying the language.*

IN speaking, the Chinese use eight intonations, or different inflections of voice. These constitute such an essential part of their language, that no word is ever uttered without its appropriate tone; and if it were, it would in most cases be unintelligible. To the child this system of intonations is easy, and he learns it without effort, as he learns to speak. The foreigner, likewise, will find it easy, if he imitate the voice of the native, and is constant and persevering in practice. Systematic attention to the tones is of so much importance to the foreigner, who is commencing the study of the Chinese language, that no pains ought to be spared in elucidating the subject. Analysis of the intonations has the same relation to speaking, that tuning an instrument has to music. The musician's first business is to tune his instrument: until he has done this, we can have no good music, or rather no music at all. So with learning Chinese; there can be no correct speaking, or rather *no speaking Chinese*, without the proper intonations. Ignorance of these will prevent, in nine cases out of ten, the understanding of words and phrases which otherwise would be intelligible.

A fact will illustrate this. A foreigner, after studying the language several months with entire disregard of the intonations, found himself one afternoon surrounded by a crowd of Chinese, in a remote part of the suburbs of Canton. Already he had acquired such a knowledge

of the language as enabled him to read; and he was now trying to carry on conversation, which was eagerly sought by both parties. In the midst of the crowd, a little boy, about seven years old, who could neither read nor write, came up and asked for a *kamshá*: the foreigner, taking a cash from his pocket, and holding it above the boy's head, asked, What is this? ,*Ts'ín ló*, was his reply. Is it a good *ts'ín*? Inquired the foreigner. It is not *ts'ín*, but ,*ts'ín*, said the boy. Again the stranger tried, and again the little boy corrected him. Thus the trial went on—to the amusement of the bystanders, and to the no small chagrin of the foreigner,—until he had repeated the word nearly a dozen times. That foreigner was the writer of this article; and he will not soon forget the lesson given him by the unlettered boy.

The modifications of voice which may be employed in pronouncing a single word, as *tsín* for example, are twelve; these, for illustration, may be arranged in three classes, thus—

CLASS I.	CLASS II.	CLASS III.
1. <i>tsín</i> ,	5. 'tsín,	9. tsín'
2. ,ts'ín,	6. 'ts'ín,	10. ts'ín'
3. ,tsín,	7. 'tsín,	11. tsín'
4. ,ts'ín,	8. 'ts'ín,	12. ts'ín'

Six of these — marked 2, 4, 6, 8, 10, 12,—are distinguished from the other six by having the spiritus asper. And it should be noted, that in class first, numbers 1 and 2 have the high monotone, which is indicated by a small semicircular mark, at the bottom of the line before the first letter, and 3 and 4 have the low monotone, indicated by the same mark with a line beneath it; that, in class second, numbers 5 and 6 have the upper rising inflection, and numbers 7 and 8 the lower rising inflection, indicated by appropriate marks, at the top of the line, before the first letter; and that numbers 9, 10, 11 and 12, have the falling inflection, indicated by the semicircular mark placed after the last letter. The boy, in the conversation noticed above, used number 4, which is the low monotone, with the rough breathing; but the foreigner, ignorant of the intonations, and disregarding the breathing, was liable to try all the wrong modifications of voice, before he hit on the right one.

Two things, therefore, demand particular attention—the intonations and the spiritus asper. The remainder of this short article will be employed, with a brief description of the first of these. No reference is here made to rhetorical and musical tones, properly so

called. The sole object is to exhibit and explain those intonations which characterize the Chinese *oral* language. Want of attention to these, is one of the chief reasons why so few foreigners have learned to *speak* Chinese. The native, having from infancy learned a correct intonation, has but little need of rules; and if the foreigner asks him for them, he will not easily obtain them. If the former repeats his request, the 'schoolmaster' will protest against it — telling you there is no necessity for studying the tones. But the man is wrong, and by persisting in your endeavors to acquire a knowledge of the subject, he will by and by see your aim, and be able to afford the aid you need. The best way to insure success is, to follow your teacher *vivâ voce*, both in speaking and in reading, imitating him as closely as possible. In this course the learner should assiduously persevere, until he is able to pronounce with ease and accuracy some hundreds of the words, most needed for daily use; these, being selected so as to include all the syllables in the language, (about 411,) will form a basis, on which he may arrange in order his subsequent acquisitions.

The first and principal division of tones, as marked and described by the Chinese in the following lines, is fourfold;—

- The *even* tone — its even path is neither high nor low;
- The *rising* tone — it loudly calls, 'tis vehement, ardent, strong;
- The *falling* tone — is clear, distinct, its dull low path is long;
- The *entering* tone — short, quick, abrupt, is quickly treasured up.

These are like what rhetoricians call the absolute modifications of the voice. In speaking, they are the cardinal sounds. But so great is the difficulty of representing sounds by symbols, addressed to the eye, that no rules can be made completely intelligible without the aid of the teacher's voice. From the many dialectical varieties common among those who speak the English language, in different parts of the world, even the examples, which are adduced in illustration of the tones, may lead some into error concerning their true sound. To the voice of the teacher, therefore, constant reference must be made: it is the best standard, but by no means infallible. Examples and prescribed rules can serve merely as auxiliaries; and as such a few only are given.

1. *The even tone.* This the Chinese call *p'ing shing*, even sound, or monotone. It closely resembles that produced by a gentle stroke on a bell, and is fairly represented by a horizontal line, thus — ; it is characterized by an entire absence of all inflection of voice, being one uniform sound. It may be loud or soft, quick or slow, on a high

or low key; but it always continues and ends, with regard to elevation, precisely where it commenced. In English, the following lines afford instances of the monotone,—which is indicated by the short horizontal line over the vowels.

High on a throne of royal state, which far
 Outshone the wealth of Ormus or of Inde;
 Or where the gorgeous East, with richest hand,
 Shōw'rs, on her kings barbaric, pearl and gold,
 Satan exalted sat.

2. *The rising inflection.* This turns the voice upwards, ending higher than it began. The Chinese call it *shang shing*, rising sound. In English, it is invariably heard in the direct question, and in a variety of other instances. The following is an example: this mark (´), sometimes called the acute accent, placed over the vowels, is here intended to indicate the rising inflection.

My móther! when I learn'd that thou wast déad,
 Say, wast thou conscious of the tears I shéd?
 Hover'd thy spirit o'er thy sorrowing són,
 Wretch even thén, life's journey just begún?

3. *The falling inflection.* This turns the voice downwards, terminating lower than it began; and in this respect it is the counterpart to the rising inflection. The Chinese call it *k'eu shing*, the departing sound. In English, this inflection is used in the indirect question, and also in language of scorn, surprise, authority, alarm, &c. In these examples the grave accent (`) indicates the falling tone.

Why are you silent?
 Why do you prevàricate?
 Hènce!—hòme, you idle creatures, get you hòme,
 You blòcks, you stònes! You wòrse than senseless things.

The man whose own house is in flames, cries, 'fire! fire!' It is only from the truant boy in the streets that we hear the careless exclamation, 'fire, fire.' The city watch is startled, not so much by the *words* of distress that echo through the stillness of midnight, as by the *tones* which denote the reality of that distress;—'hèlp!—mùrder! . . . hèlp! . . . hèlp.'

4. *The circumflex tone.* This may be regarded as a union of the second and third tones in one short syllable. It is not easily defined in English, but in Chinese it can scarcely be mistaken. It occurs in words like block, hop, put, &c.

Each of these cardinal tones are subdivided into a high and a low tone: or they may be regarded as a series of high tones, having a counter series of low tones, the two series being parallel to each

other. These may be represented to the eye by two series of parallel lines, thus —

The high tones, — / \ / \
 The low tones, — / \ / \

The high tones being regarded as the absolute or fundamental modifications of the voice, the lower ones may be considered as secondary modifications, and may be described in the same terms as the former, with this difference, namely, that they must always be uttered on a lower key. We have then these eight intonations.

1. The *shang p'ing shing*—high monotone.
2. The *hea p'ing shing*—low monotone.
3. The *shang shang shing*—high rising inflection.
4. The *hea shang shing*—low rising inflection.
5. The *shang k'eu shing*—high falling inflection.
6. The *hea k'eu shing*—low falling inflection.
7. The *shang juh shing*—high circumflex.
8. The *hea juh shing*—low circumflex.

At first, to an unpracticed ear, it may seem impracticable, if not impossible, to mark, in conversation or in reading, all these varieties of intonation. But by taking them up separately and successively, each tone will become familiar to the ear, and in a little time will be readily distinguished from the others. On his first arrival among the Chinese, the foreigner finds it exceedingly difficult to distinguish the lines in one face from those in another, among the multitudes of strangers who throng around him; but after an acquaintance of a few months, all this difficulty vanishes. In like manner, the inflections of voice, which at first seemed a mere jargon, may be easily distinguished. Constant practice, with careful attention, continued for a few months, will enable the learner to mark accurately the several intonations of the voice.

B.

ART. II. *American influence on the destinies of Ultra-Malayan Asia.* From a Correspondent. (Conclusion of Article ii. No. 1, vol. vii.)

1. DIPLOMACY and commerce are high and honorable agents, but the whole end we have in view demands the combination of a loftier instrumentality. To the grand result we have proposed, the statesman may contribute by frank and friendly negotiation; the merchant may

advance it by fair and beneficial exchanges; but for its full production, the coöperation of the Christian philanthropist is indispensable. Treaties may indeed be framed, and trade conducted, by prayerless men; and under their shrewd and skillful direction, all the fruits of enlightened diplomacy and varied intercourse may be brought to maturity. Still, these benefits, real and substantial as they are, do not reach the deeper springs of human happiness and human sorrow. They are to a great extent negative, rather than positive blessings. The curse which has lighted, more or less heavily, on all earthly things, they do alleviate; but it is not to be reversed, by any thing short of true Christianity. The real Christian, as distinguished from the man of the world — is the only man, who knows how to appreciate and apply this only remedy. Deep convictions — painful experience — of ignorance, guilt, and wretchedness, have driven him to the only giver of knowledge, pardon, holiness and true felicity. In the midst of home and friends and every earthly comfort, he has learned that the spirit may pine in loneliness, penury and anguish. From later and happier experience he knows —

“There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes,”—

if the God of all grace and consolation be with him there. His language in plenty and in want has been —

“But O Thou bounteous Giver of all good,
Thou art, of all thy gifts, thyself the crown!
Give what thou canst, without Thee we are poor;
And with Thee rich, take what thou wilt away.”

These deep and tried convictions, compel the Christian to dissent from those who say, ‘man wants nothing for his happiness but good government and free trade.’ The indissoluble connection between sin and suffering forces itself on his mind. He knows this connection is of necessary existence, or of divine appointment. He feels how hopeless it is, even if it were desirable, to sunder what God hath joined. He dare not cherish a wish, or make an effort for other’s happiness, that excludes their deliverance from sin. Nor is he in any more doubt as to the means, than as to the end. Here his own experience is not his only guide. He who cannot err has chosen and pointed out the gospel, as the means of holiness, and to neglect it, is to choose the doom of Sisypheus — to toil in vain. To resort to means in opposition to the gospel — to adopt sinful measures — to select unholy

expedients — depraved passions — as the instruments of benevolence, is, in his view, the most awful of solecisms, the most deplorable of errors, the last refinement of folly, irreverence and pride. It is presuming to be wiser than God; making our means to fight against his ends; it is ‘cutting at the root, while watering the top,’ of the tree of His planting; doing the work of His worst enemy, under the guise of a friend.

With views thus formed, the Christian surrenders himself to the obligation to benefit his fellow men. ‘It is not for him to know the times or the seasons, which the Father hath put in his own power;’ enough, that they are there. Enough for our present purpose that the Christians of America are agreed on this their duty, and these the means of discharging it. Our next point is, to ascertain their best field — their most becoming sphere.

2. The evidence on this point is convincing to us, that Ultra-Malayan Asia is the especial field for the exertion of the Christian influence of the United States. The proof does not admit of compression within the limits of this paper; an outline is all we can present. We give it thus. It has pleased the Creator, that the southern and eastern declivities of the Asiatic continent, be, and they are, the great seats of population, the vast nursery-ground of the human race. Beneath ‘the tents of Shem,’ spread from the Indus eastward, repose 600,000,000 of our brother-men. This is a great, an overwhelming fact. On it, and it is as well established as we can reasonably require, the claims of Southern and Eastern Asia rest. They could not have a firmer, more enduring base. So upheld, they need not the support of argument;—reasoning only weakens their naked force. The earth has no other such region as this. Time never unfolded a scene so interesting to the benevolent heart. The economy of probation is nowhere else applied on so vast a scale. The author of redemption has evidently marked out these lists for himself. Here will he prove, when and by whom he pleaseth, his truth and grace.

The worth of this region being admitted in the abstract, a few considerations are sufficient to show, that no other Christian community can so well supply the wants of its eastern section, as the United States. As to the exertion of any influence in favor of Christianity abroad, the states of the continent of Europe are confessedly very weak. They are, and have for sometime been, receiving assistance, such as they should be ashamed to *need*, from England and the United States. Possessors of the Bible, of all the means of national exaltation, for eighteen centuries, they are still too feeble to be trust-

ed to diffuse Christianity in the east. If, as many believe, a better era be near; if the friends of the Bible on the continent of Europe be about to awake; they have more appropriate work nearer at hand. France owes the Scriptures to northern Africa; Germany must diffuse them through the dominions of the Sultan; Prussia and Russia may carry them to the Túrki and Tartar tribes from the Volga to the Pacific. The churches of Holland and Spain owe no less to their colonies in Eastern Asia; and it is not our meaning to call on the United States to interfere with them, if they will acquit the claim. Two great maritime powers—Great Britain and the United States, are left. To them the Christianization of Southern and Eastern Asia, must be assigned. Divine Providence, in subjecting the western section of this vast field to the former and more powerful of these Christian states, and in giving to the latter peculiar claims on the confidence of the more eastern population, has marked out, with sufficient distinctness, their respective bounds. It has done this, not so much by lessening the obligations of America to India, as by increasing those of Great Britain; not by making the one owe less, but the other more. It is the burdening of the one, which relieves the other; the one's enlistment, makes the other's discharge. The prior obligation of the one party is proved on its own confession. That England owes her first, best strength to her colonies, is the conviction of her ablest and most religious men. On this conviction they are now acting, and it daily gathers, it will continue to gather force. They come to it and act on it, without consulting us. The stronger party selects the lesser field: its ratio being as 150,000,000 to 450,000,000, or as one to three. What then should the weaker party do? Desert the employ, for which it is peculiarly fitted—overlap its coworker on its own chosen ground—increase the disparity between its task and its strength—abandon three quarters of this vast field—leave Eastern Asia to itself? No, it cannot, must not be left. The Christians of the United States will see the alternative, as it is; they will not disappoint the hopes reposed in them; they will not shrink from their duty to the East.

3. Against this conclusion it is objected (and objections are all we have to oppose), that America has work enough at home—that the interior of the continent is rapidly filling up with a population greatly needing instruction—and that freedom and education are yet to be given to the slaves of the southern states. We rejoice that the Anglo-Saxon race is one day to cover the region from the Atlantic to the Pacific; and our confidence in their future destiny is perfect,

because not one of the long line of emigrants, wending their way to the west, need go, or does go, without the Bible — the great means of self-instruction — but by a guilty choice. Could we say this of eastern men, we would hush. As for slavery, we war not against a name. We grieve that freedom has stopped so long on the banks of the Ohio; she should have taken up her southward march long ago; then the Mazentian policy which would link the states prepared for emancipation, with those not prepared, would never have been known. But under all the discouragements of the present day, we have ‘a democratic faith in man,’ in our countrymen. Slavery will disappear from the American soil — its evils and its name. Besides, in the bosom of an educated people, the work of instruction will cost less than the perpetuation of ignorance; it will be found cheaper to enlighten, than to blind. To the one object, the benevolent resources of the country cannot be directed; by the other, they will not be engrossed.

4. Again it is objected — that the civil protection afforded to missions in India, and the success of American efforts there, are sufficient reasons, why less safe, less productive soils, should be abandoned for this fairer field. We rejoice in the security and success of our missions in India; they were wisely planted; they have been well sustained; they should not be reduced. They serve a great purpose, in evidencing to the native population, that Christianity is not a colonial engine; that it is a Catholic spirit, not a British spirit, which offers them the Bible, and plants the school-house and the chapel, by the side of temple and mosque. This service done, we revert to first principles, and contend, that the extension of Christianity is not to be measured by the favor of civil rulers; that the missionary has a passport from a higher court, nay that he owes his warmest sympathies to the oppressed. If Nero be emperor, Paul must see Rome.

The use made of this argument — the superior safety of India over China, &c., has been unfair and unkind. In the mouths of some of its organs, it reminds us of what is said by an old writer of the famous prophet of Midian. ‘He would not curse, but he would advise, and his counsel was worse than a curse.’ From the lips of the missionary, it may merely mean — ‘not that I love China less, but that I love India more.’ Or it may spring from a sincere concern for the safety of the agents employed. Inasmuch, then, as concern for personal safety is a very proper concern, we may state the position of the missionary under Chinese law. Admitting that no flaw can be found in the indictment, which sets forth, that the Christian doctrine is ‘a depraved doctrine:’ the ‘delusion of the multitude by the Bible,

stands on the same ground as their 'seduction' by the opium pipe. Some native distributors of tracts were, not long ago, fined and imprisoned; within a few days, a keeper of an opium-shop has been put to death. With a grain of indulgence to the 'far-traveled stranger,' the conviction of the foreign opium-merchant and missionary might be set down to incur banishment, and perhaps corporal punishment for the first offense. But what impression does this amenability make on the former party at the present moment? The answer may be gathered from the twenty ships now pushing the opium-trade along the coasts from Lintin to Chusan, and from the thirty-two armed boats, that rendezvous nightly, for the delivery of the drug, in all the creeks and inlets of the river of Canton. If the dangers of the Chinese coast are braved for the drug's sake, may they not, should they not, be dared in the better cause? Must the missionary be jealously guarded from all exposure, when merchants can lie all night in the open air, on opium-chests, keeping appointments from Fátée to the Bogue? That some risk is incurred, from official sources, need not be denied; but if apprehension take place, which of the culprits may expect to be most cheered and sustained in prison and in court? If banishment follow, which may count on the most honorable reception, when returning under sentence to a Christian home? If repeated convictions lead to increased severity, to the capital punishments already recommended by some Chinese statesmen, will it require the more courage to die a martyr or a felon, to be crucified with Paul—with Jesus—or to be strangled with Kwō Se-ping? In short, should a degree of danger which lays no check on the love of acquisition, be admitted to put a stop to all the operations of Christian benevolence? It was a tender provision of the Mosaic code, which required the Israelitish officer to proclaim on the eve of battle, 'What man is there that is fearful and faint-hearted, let him go and return to his house, lest his brethren's heart faint, as well as his heart.' If need be, let a like proclamation be made to the missionary host, let 'the fearful and faint-hearted' sit down between the Indus and the Ganges, nor venture farther east.

We will only add—let the missions in India be sustained; but let all aid to Great Britain within her colonies be deemed a loan and not a gift. Let it be repaid with interest, in the farther east. She has brought many people under her own yoke, let her subdue them now to Christ. Let the gift of Christian liberty repay, and more than repay them, for the independence they have lost. Let all rejoice over the evangelization of her colonies, but let not nations still more populous be consigned to hopeless error, for their sakes.

5. Again it is objected, that there are certain spots, 'where it appears to be the will of Providence, that the whole ground should be occupied at once,'—whatever this exclusive preference may involve, or cost.

In treating this 'appearance' as a delusion, we must not be misunderstood. We have no exclusive affection for the spot where this is penned; no preference for one mission to another,* or for a slice of a continent over an insular group. Christianize, we say, the farthest, outmost, scattered, coral-islets of the Pacific; gather up these fragments of the sea, that nothing be lost! But make not this your only, or even your first, work. Let the few gleanings on the outmost boughs, and on the tops of the loftiest twigs, be plucked and saved; but suffer not the rich, clustering, product of the fruit-bearing branches to fall ungathered to the ground! The Christian temple shall have frieze and cornice, triglyph and metope, when all is fashioned and finished; but many chisels must not work on drops and pateras, when its foundations are scarce completed, its walls half raised, its arches unturned, and its rough-hewn columns lie along on the ground.

But it is not enough to characterize such an assignment of benevolent resources, as premature; it is also unfair. We have been told that 'the Christian religion is the root of all democracy, that the democracy of the United States is planted down deep into Christianity.' Do these truths then sanction the sacrifice of the many to the few? Certainly not. No sophistry can disguise the unfairness of such a sacrifice, wherever made, from the democratic eye of piety and common sense. We are free to admit that the directors of missions, like other men, are open to incorrect impressions, from partial representations, and false facts. They may find it easier to yield to appeals coming from places where they have themselves been; or where dear friends are laboring; or around which, early and sweet associations are entwined. But they will feel it to be a great duty to guard against impressions, which go to work a forfeiture of the claims of the great pagan communities, to draw off the streams that should make the broadest moral 'desert blossom as the rose.'

Again the directors of a country's benevolence, when apportioning its resources, should never overlook this consideration—what influence the regions so aided are exerting, and may be expected to exert, when Christianized, in their turn? They will not fail to

* A person having no connection with any missionary society, may be permitted to say this.

observe that the destinies of some tribes and nations seem written on their front. Thus the aborigines of the American continent, and of the Sandwich Islands, seem to be passing away, fast becoming weak and uninfluential, if not destined to become extinct. The same fate is predicted by some observers, not unacquainted with the subject, of the whole Malayan race. Without pressing such anticipations to a single application, we may be permitted to contrast the probabilities, on which they are grounded, with the marked destinies of the Japanese and Chinese. There is reason to believe, that not a braver, more hardy, more active, enterprising race, lives on the earth, than the Japanese. They once navigated fearlessly, though with poor vessels, from Bengal to Acapulco, and their courage and fidelity made them to be sought for, as the recruits and body guards of the petty princes of the east. A peculiar combination of causes has shut them up from the world, for two centuries, but their national character is unchanged, and the elements of that character, and of a corresponding influence, wait but for the day appointed to burst forth.

The same is still more strikingly true of the Chinese. Their ancient maxims and national habits have moulded them to what some call pusillanimity; but they have made them wise, sensible and enterprising; lovers of order and law; admirers of literary and civil excellence, over military pomp and power; friends of virtue, soberness and peace. It is true they are unwarlike, though we cannot say they are deficient in courage; and the wonder is, that they—a pagan people—should depart so far from the European model on this point, and thereby come so much the nearer to the higher example given us in the gospel of Christ. With these elements of character, not only will they hold their own vast patrimony, subduing even their conquerors; but as security of life and property extends around them, their colonization will extend, and their influence proportionally increase. They are now colonizing, as far as the Amúr, the Belúr, and the Himálaya; they abound in the colonial capitals of the Archipelago, and are almost overwhelming the Siamese. In fact, it is no fault of theirs, that the whole surrounding regions—continent and Archipelago,—are not already at their feet. The national policy has been against emigration, and all colonial occupations: nautical improvement has been discouraged; naval protection withheld; so that the Chinese going abroad has been a fair mark for whoever has sought his property or his life. It is too well known, to need repetition, that the annals of their emigration, even to the Dutch and Spanish colonies, have been written in blood. Singled out by these

colonial governments, as marks for special taxation : hated by the native for their superior intelligence ; more than once driven to desperation and revolt ; their increase has been kept down in some places, and in others their commerce has been entirely cut off. Still let them have but fair play, and they are as ready as ever to emigrate, and as sure as ever to increase. The destinies, the future influence, of such a people it is almost impossible to overrate. How strong is the interest, the obligation, to sanctify the influence of a people like this ! How can we explain, how endure the fact, that with all our elaborate cultivation of other fields, there is not at this moment more than one American living, who has been a student of the Chinese language long enough to understand it in any tolerable perfection ; so that our power of translation into it, as a people, our means of oral and written communication, at this moment, depend on the chances of a single life ! A few later students there are in the mission service, more or less advanced ; but O how few ; and out of these must come the political interpreter ; and the commercial interpreter ; and the translator ; and the preacher ; and those who, under a tropical sun, must supply the waste of human life.

6. Not to go on stating formal objections, we may be permitted to attribute the slow extension of American missions in Eastern Asia to vague impressions in the minds of their friends ; that the existing establishments are in great discouragement ; that they are not accomplishing much in proportion to the outlay ; that they have met with so many checks and are so hemmed in by restrictions, that we are at liberty to infer, that 'the set time' for those remote regions is not yet come, and consequently that 'it is our duty to wait.' These impressions we believe to exist in many quarters, and it is desirable that they should be removed, because they are very *injurious* and very *unjust*. Their tendency to paralyze all present exertions, to make procrastination appear a duty, need not be argued ; it is sufficiently plain. It is only necessary that they be shown to be *in reality* unfounded, and their influence, resulting from appearances only, will cease to be felt.

In attempting to do this, we freely admit that the American missionaries have been formally excluded from a great portion of the Dutch islands, by decree of the colonial authorities ; that ill-health, and other similar causes, have pressed heavily on the residents at Singapore and other places ; that the restrictions of the Chinese, Japanese, and other governments, are still maintained, &c. Our argument is not, that obstacles do not exist ; but that they are not

surmountable — that we have not done all in our power to surmount them — and that it is for less inadequate exertions the cause is waiting, not for Providence. In the first place then, the colonies of Holland and Spain, are not the great mark for American efforts in the east. In the former, the jealousy of commercial monopoly presents a new, distinct — not indigenous — obstacle to missionary labors and success. It is close-linked with, and supported by, the government of the mother-country, and is as much in the way of our commerce, and our diplomacy, as of our benevolence. It is not the missionaries' province to annul colonial charters, or to conduct inquiries and negotiations, which an American minister should press at Batavia and the Hague. The Spanish islands, stretching from the Bashees on the north to the Sooloo sea on the south, follow of course the religious policy of the peninsula, and present the same barrier to all protestant efforts. The American missionary is no more responsible for his exclusion from these countries, than for the continuance of monopoly in them, or for that of Catholicism in Spain and Italy. These two great tracts, have passed from native into foreign hands, and it may be said of them in a religious sense, that the 'jungle' has disappeared, but the 'lalang-grass,' a worse enemy to cultivation, has grown up in its place. All that Christian effort can do for their improvement should be done, but, the philanthropist should not be left to act on them alone. Perhaps these Christian states will restore to American citizens, on the demand of their government, their 'inalienable right' of doing good. Perhaps their churches wait to be called on; to be warned of the peril of 'taking away the key of knowledge,' and hindering those who would use it in behalf of their colonial subjects in the east. A little while, and these questions will be solved. It matters not whether these 15,000,000 receive the gospel from their colonial masters or from us. In many worldly respects they are much indebted to their present rulers. Meantime they are not to be given over, nor is a repulse from their borders to be received as affecting materially the mission cause in the east.

Several tours and examinations through and along these islands, have contributed to show that there is a refuge open here and there from Dutch and Spanish decrees, amongst the independent tribes. This has been seen in the welcome given to the American missionary among the Battaks and Dayaks. Perhaps the visits to the Mohammedan states, Borneo for instance, have been less cheering; but here again, we find the foreign influence — the bigotry of the Arab — working against the philanthropist from the west. Even here, however,

no doubt is entertained that the Christian teacher may find a lodgment, if he come as the friend of the Mohamuedan, and evince his interest in his welfare by attention to his person, his physical and mental maladies,—before he gives himself out as the enemy of his faith. Moreover it is true of Borneo, as of almost every native state in the east, that commerce has not yet done its appropriate service; and the American citizen has visited it like the poor, abandoned Chinese emigrant, as if he had no country, or as if it were too weak to protect him, or he beneath its care.

As to the discouragement felt at the returns for benevolent appropriations at Singapore, in Siam, and in China, our evidence as disinterested observers is: that the impression makes partly against the expectations entertained; partly against the deficiencies of the present system of operations; but little, if at all, against the cause. The great nations of Eastern Asia must not be compared to the family clusters of an insular group. They cannot be surrounded by a cordon of benevolent influences, to the exclusion of temptations to apostacy and vice. Cultivated races of men cannot be so easily astonished, and subdued, as those to whom the simplest arts are a miracle. But in proportion as impression and success are more difficult, the prize is more valuable when attained. Yet it is natural to forget this; to lose sight of the fact, that we are no gainers if the thousand times lesser object be reached a hundred times sooner. It is pleasant to see an immediate return. We like to work at a short lever and a light mass. We are ready to take a lower rate of interest, if it may only be calculated year by year. We stand by the weaker engine and think it is doing most, because we have forgotten to multiply the heights by the masses which have been raised.

Against such impressions, acting in the direction of Eastern Asia, we cannot argue, though their influence may be traced. On the other hand, we admit that there are deficiencies in the present system, the existence of which is a motive to improvement, not a ground of discouragement, because they are not necessary, nor to be identified with the mission cause. Weak machinery will not accomplish much; imperfect machinery will not work well. Our chief objections to that which is now before us—the reasons why it has disappointed many—are, that it is not powerful enough, and it has not yet been properly tried. To explain and remove the difficulty we propose—

That a hundred of our most intelligent and most pious youth be designated to sit down to the languages of the east. The better know-

ledge of these languages is strictly preliminary to a right understanding with eastern men and governments; it is the great desideratum for the removal of existing distrust, and for the impartation of religious truth. Nothing less than such a designation, with a corresponding enlargement of the plan of operations, will give to the machinery intended to act on Eastern Asia, the requisite strength. In the second place, with a view to secure its working, the material from which it is formed, and the parts of which it is composed, must be selected, tried and carefully fitted, before it is sent abroad. It is at all times, an error to send to these remote regions, any other than efficient, if not superior men. For all the purposes here contemplated—the subordinate mechanical offices aside—none will answer but able men. For the perfect acquisition of difficult languages, young organs, and early beginnings are also very desirable; while for trying climates and mixed societies, a certain strength of frame and urbanity of manners are of great value. The object is to combine these desirable things. To do so, we propose that the young men so destined, be drawn from the classes whose education takes in the most of preparation for living abroad; and who may carry with them the largest amount of sympathy and support. In order to attain the still more important end—the selection of young—and yet tried and able men,—we see no expedient so promising, as to furnish the candidates for eastern missions, with the means of pursuing their *early* studies in oriental languages at home. The experiment—whether they can acquire the ability to teach and preach in Chinese—for instance—should be tried there. The voice and the ear need to be familiarized to the foreign tone and accent, at an earlier age than they can properly be sent abroad. Besides, it is under the hard, elementary study of new and difficult languages, that the health of the missionary, just arrived at the scene of his future labor, and longing to convey the message he has left his all to bear, breaks down. Under the pressure of an overwhelming sense of duty, and unmeasured efforts to fulfil it, he sinks to the grave, or bows to the medical sentence, which requires him to give up his labor and go home. To escape these losses to the mission service in future; to secure this better prepared instrumentality; it is only necessary that some metropolitan university be encouraged to establish a professorship of eastern languages: to collect the necessary books and native assistants; and to make these facilities accessible to our pious and intelligent youth. If these aids be connected with a university, whose course of study is not of the procrustean order, but admitting of easy adaptation to the wants of the service in view: the class of candidates

may furnish, at least, one proficient in each great branch of science; and every department of western advancement will send its representative to the east.

Nor should it be forgotten that, the same facilities will be at the service of those, who doubt the possibility of diffusing Christianity, in our day, except in the train of general education, and by the medium of useful knowledge, science, and the arts. With what ardor may it be expected that these will crowd, or send their youthful representatives, to the Chinese class, where they may acquire the power of communicating all the benefits they deem so indispensable, to so many millions of fellowmen! How forward will they be in multiplying books, and in training teachers, with the view of giving public schools, and all the machinery of modern improvement to the Chinese!

- If there be any, too, who think the missionary board is not the agent of a universal benevolence, and that medical and surgical practice, for instance, cannot properly be sustained out of mission-funds, we counsel them to furnish some skillful students to the same class. In the opening of the Christian economy, when the divinity of the dispensation was to be attested by supernatural signs, it pleased its all-wise Author to impart, by the same divine communication, the power of healing, and the gift of tongues. The divine attestation is no longer enjoyed in either form. The same necessity exists, however, now that the evidences in favor of the Christian religion are complete, as before, that its ministers should be able both to convey its truths, and to exemplify its love. It is as necessary to convince the pagan, that the spirit of Christianity is more lovely than any other, as to show him that its doctrines are more pure. The promises of the Scriptures are the highest evidences of this loveliness, as its precepts are, of this purity; both however need to be accompanied, in order to command confidence, by active charity as well as blamelessness of life. The actual bestowal of present benefits lends assurance to promises of future felicity, as the practice of a pure morality strengthens the precepts wherein it is enjoined. Hence the close, the indissoluble connection, to be preserved, everywhere, between the promulgation of the gospel, and active charity, working blamelessly together; or, to revert to the special union chosen by the Saviour, between the preaching in every tongue, and the healing the sick. It was in the name of Jesus, these things were done in apostolic times; in whose name can they now be severed or restrained? The withdrawal of supernatural aid in these latter days, sends the modern successor of the apostles to the study of philology and medicine; for in no other way can he

possess himself so extensively, of the means of imparting the truths of the Bible and of exemplifying its master-spirit—love. When this preparation is completed, and the candidate goes to his work, he carries with him his stock of words, of books and medicines; they are his tools. To deny him either, is to rob him of his means of successful labor—to require him either to teach Christianity apart from the best, the apostolic, commentary on its spirit—or to do charitable acts, without connecting them with the spring from which they flow. It is not necessary, in order to escape this severance of the letter from the spirit, that every missionary hand should use the lancet; but it is extremely desirable that every mission station should subsidize to itself and its higher objects, the confidence, the love, a gracious Providence has enabled it to command—as if in compensation for the withdrawal of miraculous aid—by giving to Christendom a power over physical suffering, unknown in the pagan world. To cut this digression short—if, as we hear, the public feeling requires, that the range of missionary objects be diminished, and a greater subdivision of benevolent agency be introduced, let this maybe-wiser plan be tried, in the preparation of medical and surgical candidates for eastern service, in the city university and the Chinese class.

The remainder of this long paragraph, must be devoted to a few remarks, designed to lessen the discouragement felt, in view of the restrictive, persecuting attitude of the Chinese and Japanese.

It is not long since the hopes of western philanthropists were raised very high, on the assurance that, 'China is open,'—that its barriers need only to be touched, in order to be overthrown. Or rather it was declared that, these formidable bulwarks exist only in the neighborhood of Canton, and are no longer seen on going northward; just as the great wall is said to present an imposing front, where it abuts on the ocean, and as it runs westward to dwindle into an earthen mound. But these hopes have since been dashed, and a deeper despondency has succeeded, as it has become apparent that Christianity must fight its first great battle over again, in this controlling empire of the east. It is not our design to raise anew these extravagant anticipations; to show that there is encouragement to go on in hope, is our only object. As concerns the Chinese, then, there is encouragement in the fact, that they are not, like some other communities to whom we are now sending the gospel anew, a people once in possession of all its privileges, and stripped of them all for their abuse and prostitution. It is not a case for doubt or despondency, as when

'a candlestick removed out of its place,' is to be restored again; or a people to be entreated for; which have been long bearing the burden of apostacy — the just consequences of the neglect of 'so great salvation.' There is further consolation under the present attitude of the Chinese government, in the belief that it is an official, and not a popular measure, to denounce Christianity. Christian books are received, wherever placed within the reach of the people, with at least eager curiosity. The yearly entrance of Romish missionaries into the heart of the empire,* argues — either that the attachment of their adherents is so strong as to make them run all hazards for their teacher's sakes, or that the spirit of the rulers is much less hostile to their faith than it once was. If, as protestants generally suppose, these entrances are effected by a long train of unworthy deceits and evasions, it argues a strong interest somewhere in the presence and safety of religious teachers, if not a considerable popular sympathy and affection. If, as the Catholics themselves say, they resort to no such unbecoming expedients, and yet they are again making head in more than one province, — the government not seeing fit to disturb them, and some great officers coming from Peking, having been particularly lenient toward them — there is, on this hand, equal encouragement as to the future progress of protestantism.

We are accustomed to believe, that the only religion which carries with it the divine blessing, is the religion of the Bible. We ascribe the early successes of the Jesuit missionaries, in former times, to their learning, their skill in science and the arts, their extensive bestowal of very valuable temporal benefits wherever they went; and we trace their after reverses to the fact, that they suppressed the Bible. If then, the Romanist has been able to keep any hold on the popular mind in China without this strongest bond of union — this surest pledge of divine support — what may we not hope from a scheme of missions, which would combine all that commended the early Jesuits, with all that ensures the blessing of the Almighty. Perhaps it may occur to the reader to ask, why, if the Catholic can do so much in China, more is not attempted by the protestant missionaries? To this natural question, we reply: they are yet too few and too lately arrived to be prepared for such service. Besides, to acquire a proverbially difficult language; to prepare aids for future students; to awaken and sustain the interest of their distant countrymen

* In what estimation these eastern regions are held by the Catholics, may be gathered from the fact, that eighty missionaries have been sent out from France during the last ten years. Two are now on their way to Corea.

in their scene of labor, through correspondence and the press; to conduct a series of brilliant operations, in surgery and medicine, in the presence of natives from all parts of the empire; to correct and multiply translations; to aid in superintending several important local associations; and to carry on various other preparatory labors; these are surely sufficient employ for those now in China. The fact is that, they are tasked far beyond their strength, by these garrison duties. It would be folly for them to plan sorties, or undertake field operations. It is not the fear of Chinese persecution, nor any other fear, that keeps them in their present *inoffensive* position. It is their wish to take a bolder stand; to assume the offensive; to try whether the protestant cannot follow wherever the Catholic has gone before; to debark along the coasts, and make a direct appeal to the reason, the good sense, 'the religious instincts,' of the Chinese people. They feel that the power of Christianity to work its way here, cannot properly be tested by assertion or argument. But their force is insufficient, they are too few to expose themselves to the casualties of the open field; they wait for reinforcement, to try the only proper test,—to make the experiment.

Not to repeat what has been already said, of the attitude of the colonial and Mohammedan authorities in the Archipelago, we turn for a moment to the most inaccessible court of the east—that of Yédo. The Lewchewans are feeble, disarmed, dependents on this power; and Corea has been for more than two centuries, under the double lash of Japan and China. They may be expected to lay aside their repulsiveness, when it has ceased to be prescribed to them, as the will of their unrelenting masters. Now we are willing to admit, in reference to Japan, that the voyage of the Morrison has shown, that its inhospitable policy is not to be disarmed by a peaceful exterior, and all the usual pledges of friendly intentions. The reception then and there given the merchant, would, we doubt not, be also given to the missionary. But to say nothing of the complete exposure of the Japanese to maritime visitors, and the impossibility of guarding their 3000 miles of coast, from merchant or missionary—there is this to be borne in mind, of them and of the Chinese equally, their exclusive system as applied to us, has no basis but ignorance, mistake, misconception. It is in fact a two-fold error—national and religious—both forms being, as we honestly believe, capable of explanation, correction, and removal.

The first half of the injustice consists in the transfer to the American people, of a full share of all the suspicion, distrust, contempt,

and hatred, which has been excited by the acts of the Portuguese, Spanish, Dutch, &c., committed chiefly in the 16th and 17th centuries. It is matter of history, that Taiko, Gougin, and their successors, on the Japanese throne — the sovereigns who gave its present shape to the foreign policy of that nation — were fully aware of the extent of European aggression, on the soil of eastern Asia. Wherever the enterprising Japanese of those centuries, and their Chinese cotemporaries, wandered — from India to Acapulco, — they gathered and brought home one concurring story of European designs and conduct; varying only in the illustrations of their fraud, cruelty and high handed usurpations. The veil of many years is now drawn between us and those days, and the actors and their deeds are generally forgotten. But we have only to look into such records as still remain, only to look on the map in fact, to see how true it is, that scarce a spot on the then known world of the eastern Asiatic, entirely escaped European aggression. The weaker portions were seized on by right of discovery and conquest, sanctioned by the highest ecclesiastical authority; and where the native states were too powerful to be assailed, each trader sought to gain the same selfish ends, by blackening, vilifying, and plundering, his rival of other nations. There was no restriction laid on one, which had not been recommended by some other. The Spaniard denounced the Dutch as the revolted subjects of his sovereign; and the Dutch told in secret of Cortes, Pizarro, and Alva. No European people wanted an accuser, while a subject of another European state was by; and had it pleased these pagan monarchs to pass sentence accordingly, none would have lacked an executioner. Such was the character of the times when Europe first came into contact with Eastern Asia. Such were the impressions then made, and ever since transmitted; engraven in literature; interwoven with tradition; identified with education; entering into every conception of the term — rising involuntarily at every mention of the name — European. Such is the sad entail, which is, as the easterns suppose, a part of the lawful patrimony of the Americans. Under such ideas of descent, they are driven from the harbors of Japan, and restricted in those of China. Now, is there no remedy for this unjust implication? Must the descendants of the pilgrim fathers atone for the remotest outbreaks of the spirit which drove them to the wilderness? Is there no power in truth to put an end to this unnatural punishment, and to secure for America, what Chinese jurists so much insist on in our day — the separation of the innocent from the guilty? May we not rather fear, that the eastern

misapprehension goes further than mere ignorance of facts, and interprets the silence of the Americans on all these points, as an assumption of acts they refuse to disown, or as evidence that they are one in spirit, with those who committed them? The correction of this half of the oriental error belongs properly to the American executive. The *American Annals and Diplomatic Code* afford it the means for its exposure and complete removal.

The religious misconception is, we believe, no more hopeless, no more destined to last forever, than the other. It is based on the impression, common throughout the east, that Catholicism is Christianity. It makes the protestant atone for the errors of the papist; it crushes the Christian faith under the burden of its worst corruptions. It is to be done away by drawing the line between them.

Not to go into details, which our space forbids, we must refer to Charlevoix, du Halde, &c., for a picture of the origin and malignity of this error. The reader will see in their histories, how rapid was the spread of Christianity, when it came commended by the piety of Xavier, the learning, science, and accomplishments of Ricci, Valegnani, Verbiest, Gerbillon, and others; and while it was exemplified in the founding of churches, schools, and hospitals, and many active charities. Unhappily these triumphs were won for Catholicism not for the Bible. The Holy Scriptures were nowhere made the standard, the test of the new faith, and of the conduct proper to its professors. Dissentions broke out between Portuguese and Spaniard, Dominican and Jesuit; and the jealous rulers of China and Japan, saw their subjects, contending with each other under foreign partisans, and calling in a foreign power to compose their quarrels. They traced these bitter fruits to the foreign religion, which seemed to produce them, and proscribed Christianity. From that day to this, no effort has been made to explain this fatal confusion, between the truth and its corruptions. The Dutch and English did deny, that their creed was the same with that of the Spanish and Portuguese, when these last began to be persecuted; but the judgment on their faith by its fruits, was not decisive in its favor; and neither party could appeal to the only proper standard—the Bible. Neither could exhibit Christianity in its purity, undefiled by state alliances, and personal immoralities. The Eastern princes of those days never knew, nor have their successors, down to the present moment, ever known, true Christianity. The Chinese would never have denounced the precepts 'fear God, honor the king, love one another,' as 'depraved doctrines.' The system they persecuted, and their Japanese cotemporaries rooted out, was antichristian — incompatible with public tranquility.

To redeem Christianity from the opprobrium and the interdicts, under which it lies in these great states, is the proper department of the American missionary. Truth is with him; and we may hope that a liberal diplomacy, and a pure commerce, such as bear the impress of religion, will be with him. It is true the Japanese do not seem to be very peaceable; in this respect, they rank far below the Chinese, perhaps no higher than Europeans. But they are a sound and noble people; and their Chinese neighbors, when they learn that the author of our faith is the Prince of peace, the God of order, power and love, may be fairly expected to give it an outward, if not a cordial, welcome.

7. The immediate inference from the preceding paragraph is, the discouragements felt in respect to American missions in the east, are not a good ground for delay: on the contrary their inefficiency, so far as it is real, is the result of imperfect organization, and inadequate support. We are now disposed to go further than arguing against procrastination, desertion, timidity; and to maintain, that there are the strongest motives to hasten our action on the east; that we are, in fact, blind to Providence in our waiting mood, instead of its being too slow for us. Very strong reasons present themselves to us, why the whole eastern Archipelago should not be left to sink under the folds of an insidious colonial policy: why the explanations respecting the ill-success of the late American mission to CochinChina, tendered by an envoy of that nation at Macao, should be accepted and followed out by our executive: why the repulse of the Morrison from the Japanese harbors, should be made the occasion, — not of angry retaliation, which none would regret so much as the repulsed party, but of mild, frank, explanatory, remonstrance: why the late privilege conceded to American vessels in Indian ports, be not suffered to allure our shipping interest into a most objectionable carrying trade. But these, and other like arguments, we must trust to make their own impression, and confine ourselves to one, more likely to be overlooked, and yet more convincing than any other, to the mind of the philanthropist. It arises out of the condition and prospects of the opium trade with China, and when presented in the form of a comparative estimate between the good and the evil influences exerted by us on this people, it constitutes the strongest argument we can conceive, to hasten the application of all possible restraints to the one, and of every obtainable aid to the other.

The statistics of this trade will be found in one of our previous numbers. It is sufficient to say here, that the power of corruption

stated in dollars as the numerals — i. e. the sales of opium,—are \$20,000,000; while the power of benevolence, i. e.—the expenditure for the physical, intellectual, and spiritual, good of the Chinese,—is under \$20,000, per annum. A thousand to one is the proportion! Admitting that the rapid increase of the trade in question, will not make the disparity still greater, year by year; were we not right in saying that, the regeneration of China is a fast receding point, so far as any foreign influence is concerned? And is there any home-born gospel, any domestic revelation here? The brief detail of the matter is this. The Chinese coast, from Macao to Chusan, is now the constant cruising ground of 20 opium ships. The waters of Canton are converted into one grand rendezvous for more than thirty opium-boats. At Macao, beside several houses engaged in the sale of opium on a large scale; fifty or sixty smaller dealers distribute it by the catty or the cake; and the preparation of the drug for smoking, and its introduction into the interior, under every ingenious cover, gives employment to ten times that number of Chinese.

At Canton the foreign residents, with two or three unimportant exceptions, are all identified with the opium trade. The late introduction of it in large quantities to Whampoa, has had the unhappy effect of increasing vastly the number of Chinese buyers; so that it is now rare to meet a native who is not himself engaged in its purchase, or whose opposition to it is not disarmed, by the knowledge that it is the daily business of his friends and relatives. With this activity in the means of corruption, what is the comparative picture,—the benevolent side of the sketch? The friends of the Bible very properly put their veto on the distribution of the Scriptures by opium vessels, but have they supplied any other means of access to the Chinese coasts? No. No mission ship is in these waters; no Bethel flag is hoisted; no distribution of books and tracts is taking place along the coast. At Macao and Canton, the same is true to a great, if not to the same, extent. The laws which prohibit the regeneration of the Chinese are obeyed; those which forbid their 'seduction,' are not. Do these facts preach delay? Will the distributor of the drug wait? Will the fearful start the agent of demoralization has already gained be lessened by our sitting still? Or do we expect that miraculous interposition will arrest his course? We hear it whispered in reply, 'the legalization of the opium traffic may be looked for ere long; and under this measure, the worst features of the trade will disappear, and the consumption—if it does not fall off rapidly—will be sure to do so by degrees.' This is, however, neither

a matter of general opinion, nor, we fear, of sincere belief. If it were *the common* opinion—why should the Indian opium-market rise with every rumor of legalization, and sink again as it proves false? If it were *sincerely* believed by the friends of legalization, how generous, we should say, to favor a measure, which is to dry up the sources of their profits and to ruin their trade! The noble, self-sacrificing spirit that rejoices in such a prospect will surely anticipate its coming, by a voluntary retirement from the forbidden ground! The friend of legalization, as a measure calculated to put an end to the traffic, will surely not wait till there be none to buy, before he will cease to sell!

In our preceding article we said that, it was very probable that the trade in question would be legalized; and that, so far as we could ascertain, the act was delayed by the dread of infamy on the part of the emperor, and by the moral strength of a few of his best ministers, the faithful friends of the throne. But we fear the fascination which has triumphed over the love of life itself, in a thousand instances, among all ranks of Chinese society, will find a way over the moral sense of a few upright individuals, and over 'the one man's' love of fame. Under this apprehension, the argument on the probable consequences of the measure, becomes highly interesting: it seems to us to take this turn.

On the side of the measure, it may be urged; that "stolen waters are sweet," that in the prohibition of the drug lies its attractiveness to the young and forward; that its expensiveness, as a contraband article, confining it to the rich, makes it a refined and exclusive luxury; and that these circumstances together recruit the smokers continually from the higher, wealthier, more fashionable, and aristocratic ranks. These artificial attractions removed by the repeal of the prohibitory laws, it is inferred that smoking will lose the patronage of the upper classes, and sink into a vulgar, uninfluential, despicable vice. These considerations are to be admitted in their full force. It is to be granted, that exclusiveness, the pride of singularity, the affectation of refinement do prevail more or less among the higher, as the love of imitation does, among the lower classes of the Chinese. On the other hand it is contended, and we think justly, that the love of opium in China is based on that passion for excitement—that yearning after stimulus—that horror of ennui—which crowd the Parisian theatre, the English gin-palace, and the American grog-shop. It follows from this, that the mere legalization of the drug will not disarm the temptation; for the theatre, the

cockpit, the race-course, and the gin-palace, though licensed, are crowded still. It is further maintained, that the admissions just made, extend only to this; where the passion of the Chinese exclusive for the drug resembles — is no stronger than — that of the leader of the ton for a fashion or a mode, the vulgar pipe will be laid aside as easily as a vulgar shawl or hat. But all professional opinion, all personal observation attest, that the chains with which the drug binds its votary, are not to be put off like a worn-out dress. Its fascination is as strong, as it is deadly; so that while the gay lover of fashion willingly abandons one tired toy for another and a fresher; the victim of the pipe has no alternative, but to follow the bidding of his sole, unexchangeable lust, or to do — what human resolution is hardly equal to — resist and master it.* As to the manner in which the ranks of the smokers are now recruited, it is justly said, that there is hardly any other road to rank and power, in China, than official promotion — scarcely any class, which we can call refined or fashionable, or exclusive, or even wealthy, but that of governmental officers: all these — as Choo Tsun has reminded us — ‘are raised up from the level of the common people;’ and their being smokers or not, after reaching the elevated platform to which promotion raises them, will depend on whether ‘the habit has been already contracted,’ and whether it has not ‘so taken hold of them that they cannot shake it off,’ to gratify fastidiousness, or anything else. Moreover, it is very properly suggested, that the ‘vulgar imitation,’ on which the supposed offense to refinement rests, infers an extension of the use of the drug, or at least a transfer of it to the common people. But who are the majority? And what advantage will foreign intercourse, or humanity, or Christian philanthropy find, if the terrible fire which is now mowing down the official ranks, be turned with the same deadly aim, on the denser masses? If the simple transference of the pipe, from the higher to the lower orders — man for man, be supposed, the simple result is, the friends of foreign intercourse become the mark, in place of its antagonists. The men who have always welcomed the merchant and the missionary, landing up and down the coast, are made the substitutes for those who have as uniformly repulsed them. The memorial of Heu Nactse, the Coryphæus of the legalization party, assists us in stating the argument, as a

* It is important to add, on the authority of medical men, that opium exerts a peculiar fascination over the Chinese system. In whatever form it is administered, they speak of it as an excellent medicine, and even when so disguised as to be beyond recognition, they almost uniformly beg for a repetition of the dose.

matter of humanity. 'The true pagan spirit, the *odi profanum vulgus*, breathes through this celebrated memorial. 'To get the drug exchanged for goods, and thus 'to stop the further oozing out of silver,' is his avowed object; and in comparison with this, the lives of 'the smokers of opium, the lazy vagrants'—are, he says, 'unworthy of regard, or even of contempt.' Such is the groundwork of the proposition, that 'no regard be paid to the purchase and use of opium, on the part of the people.' Such is legalization humanity. Supposing that its consequences will correspond with the expectations and spirit of its movers, the measure cannot but receive the reprobation of common philanthropy.

The argument—as to the interests of Christianization—is still more easy of decision. It is confessed that the drug is making havoc in the ranks of governmental officers and military men—these are the steady enemies of the gospel; while the common people are comparatively pure, these are its future friends. The proposal is to sacrifice the many for the few; to save the enemy, by giving up the friend. The lofty pride of paganism rises at this alternative to protect the few, the exclusive, and the refined. Not so the spirit of Christianity; its sympathies are with the unheeded, the abandoned, the far more numerous poor. Its election falls not on many of the 'wise,' the 'mighty,' or the 'noble;' for 'the base things of the world, and things that are despised, hath God chosen, yea and things that are not, to bring to naught things that are.'

Such being the comparative influences acting on China, from abroad; such the probability of a free opium trade; and such its probable results; what does the exigency demand? Does it bid us sit still—wait the leadings of Providence—delay—procrastinate? With a fearful balance of accountability already against us; with a still more awful crisis near at hand; while the most fatal measures are being bandied between Canton and Peking; while the utmost efforts of their opponents can scarcely keep the floodgates of demoralization shut from day to day; at the moment when the destroyer, flushed with a thousand victims in the higher ranks, is in the act of fastening on his meaner prey; should we wait? The history of the church—the annals of missions—records of procrastination and insensibility as they are,—might be searched in vain, for a like instance of unfeeling faithlessness, should we refuse or delay to interpose. Nothing can exceed our cause for mourning that the means of an effectual interposition are not yet prepared! That no high-priest of Christian benevolence stands ready to throw himself between the dying enemy and

the living friend. Could millions purchase such an instrumentality, millions were never half so well bestowed. Alas! they cannot. The work of devastation is begun; and ere it can now be arrested, the work will be more than half complete. The urgent business of the time is to stay its progress, and prepare the way for repair and restoration at a future day.

8. The considerations stated in the preceding paragraphs call for strenuous interference, for the application of every possible check and counteractive. The two checks particularly called for, are the interposition of the American government and the exertion of public opinion. The great prize held out to the former is, free intercourse with China. To gain this, it must redeem its suffering reputation, by frank explanation; by respecting especially the right of contraband in China, as it does in Siam; and finally, by pressing a fair and reciprocal treaty. The government, while pursuing these public ends, will work as a check on the corruption we have in view; but to do this effectually, it must act in concert with a lenient and yet correct public opinion.

To form such a public sentiment, it is necessary to state on the lenient side; that the habits, manners, and modes of thinking, of the residents in Eastern Asia; are not American. All these are moulded on the English model; and high as British morals unquestionable are on other points, it is never maintained, that the principles of the temperance reform have made much progress in the mother-country or in her colonies. It would be strange if any higher standard were applied to the great agent of corruption throughout the east — to opium — than to spirits by British subjects. Their Indian government is itself the grower and preparer of the drug, and the Court of Directors and the Imperial Parliament sanction it. The British merchant follows without hesitation these shining examples, and is himself closely pursued by the American. All the influence therefore which is exerted by public sentiment in the United States, to deter from the traffic in spirit, operates in China in favor of the traffic in the drug. There is a further reason why the American opium-dealers should be judged leniently. They have, many of them, been long absent from their country, and the change which has passed over society at home, on this very point, has never reached them. It is hardly enough, to place them on the same level with the long list of distillers and spirit merchants prior to 1825. They are on one account entitled perhaps to a further indulgence. The fact that the seller of the drug is shut out by Chinese laws, to a great degree, from

witnessing the deadly effects of its use, makes him underrate its evils; and, as he is usually an agent only, his readiness to act on the spot, induces his absent principal to go on in the business, while the respectable employer in his turn lends the employè countenance. Thus, by a sort of moral legerdemain, action is dissociated from accountability, and all feeling of responsibility annihilated. It is therefore proper that public opinion should act leniently, both upon the opium-agents in the east, and upon those most munificent — excellent merchants in the American cities; men capable of turning their own houses into benevolent institutions — who have been deepest in ‘the vile dirt,’ as principals: at the same time, it is necessary that the public opinion for which we call, be a correct one. The whole bearing of the opium trade on public interests and private happiness must be considered. There is no wisdom in sacrificing the hope of free intercourse with China, for the profits on \$275,000 per annum. There is no economy in lavishing the benevolent resources of our country under a connection, which makes their value as light as the small dust of the balance.—To a consideration of the interests of diplomacy and commerce we cannot now return; our limits confine us to furnishing a few materials for the formation of a correct, as well as lenient, public sentiment, on the point in question.

The wisdom of Providence in placing spirits, or any other means of intoxication, within the reach of men, it is not for us to deny, or question. We have no quarrel with the existence, the proper supply, or the medical uses of opium. Distillation is, we know, a modern invention, unknown in the west until the twelfth or thirteenth century.* So may be the present mode of employing opium. Whether this be so or not, the Creator knows how to proportion temptation to restraint; the incitements to indulgence, to the powers of resistance. He knows how to employ the fire of trial, so as to make it the means and the test of perfect purity. But this is an incommunicable prerogative. ‘Cursed be he that holds the cup to his neighbor’s lips,’ is all the comment that *man* gets from God, on *his* temptations. ‘Go into all the earth and teach all nations,’ is clearly commanded; but not

* Dr. Lardner in his Domestic Economy (Sec. history of intoxicating liquors), says, It is pretty certain that the discovery of alcohol was made about the middle of the 12th century, and that the discovery was made by the alchemists. These persons treasured up the process, as a profound and important secret, for a length time; it was not for ages after, that it became known or was practiced as an art. M Le Normand shows reason to believe that, its distillation on a large scale was inconsiderable until about the end of the 17th century, and that even then, the manufacture was of little importance, when compared with what it became at the beginning of the 18th century.

a word is said in repeal of the Mosaic denunciation. It was under both, that the Americans first visited China fifty-four years ago, and still visit it. They came, they still come, as Christians to pagans. They knew the connection between the gospel and happiness; between opium-smoking and misery. The darker colors of the picture are now before us. We will lay them all on the offense, as we have used the softer, more lenient shades to delineate the offender. They came—the men who could take in the compass of immortal being, and weigh good and evil in the balance of eternity—and gave the defenseless Chinese, not the Bible, not the Bible and the drug together, but only opium. To present temptation at all was a fearful daring; it would have been temerity to give the fascinating drug along with the faith, which enabled the giver, but might *not* enable the recipient, to smile at the seduction. But the bane was given without the antidote, for years together. In our day, as the tide of corruption swells, some better influence is beginning to be mingled with it. But what we have said before, as to the comparative forces still working on the Chinese, must not be forgotten. The directors of public sentiment in the United States must bear it in mind, and apply their engine in all its mildness, but in all its power, to lessen the disparity between them. It is not a hopeless thing to seek to infuse a higher sense of commercial responsibility into the American community at Canton; and to make them abhor the traffic, in which they now engage so freely. It is not beyond a reasonable belief that the Chinese have in themselves all the elements of a correct sentiment on this point, if it could be timely elicited and strengthened, instead of being corrupted and overborne. By the extension of such a sentiment to these classes, two great advantages will be gained. The intelligent and very influential body of American residents, will be redeemed from their present unhappy connection with the enemies of eastern regeneration, and become the allies of temperance and every desirable reform. It is true, there is no necessity that the opium-agent be a resident at Canton. He may carry the drug direct from India or Turkey, to the harbors of the northern coast. It is also to be admitted that public opinion, however powerful, to check and restrain error, is hardly to be relied on to exterminate a popular vice. A late traveler in the worst parts of Arabia tells us that, ‘it is a strange, and not uninteresting feature in their social compact, that what we call public opinion should be as powerful among them, as among civilized people. The wild and lawless Bedowin, who may fight and rob and kill with impunity, cannot live under the contempt

of his tribe.' But *corruptio optimi pessima*; and we are prepared to see the strongest expressions of public sentiment braved by some, and the traffic in question carried on at least to some extent, in its face. But the instrument will then be on a level with its work. No false respectability, no factitious countenance will then be lent to it. Sympathy with the agent will no longer check the application of further correctives, on the part of foreigners or the Chinese. This change in the conduct of the trade in question, operating along with statements and memorials addressed directly 'to them, will convince the Chinese, that there is a class — a whole and great class — among us, worthy of access to their country, and of a welcome to their homes; a class safely admissible to all the political rights and private confidence and affection, they now withhold.

While these checks are applied to the baleful influences at work on this injured people, it is no less necessary to put in requisition, every positive means for the production of the opposite good. These means we find, in the political, commercial, and benevolent agency, before proposed. The two first forms have been adverted to already; in reference to the third, it is not necessary to say more than a few words. The acquisition of oriental languages — the Chinese especially — is the first great step. That taken, numerous, correct, and idiomatic translations will follow; the means of oral and written instruction in the holy Scriptures, and in all the text-books of universal knowledge, will be possessed, and used. The great benevolent associations of the west will of course be the chief directors of these means; but if, at any time, a doubt arise, whether a certain object, in itself desirable — a school or a hospital for instance — can be properly embraced within their support, they will have the candor to tell their patrons this. It is due to the democracy of piety, to leave it under no uncertainty, as to the support any object is to receive from their representatives, or as to the channels, into which their offerings are made to flow.

Modern benevolence has become familiar with the ways of doing good. It does not need to be guided and kept in leading strings in the east. We will make only one suggestion more; it is this. The field of missions is so vast; the numbers required for its culture are so great; that it may be questioned, if it can be worked by an agency, no part of which is self-sustained. It is true, the workman is worthy of his hire, and a set of salaried instruments is indispensable. The question is, — can such be — should it be — the sole reliance of the churches of the west? We are constrained to say, that we fear the

progress of American benevolence in the east will be slow and faltering, until a sentiment, now dwelling in the regions of poetry, be brought down to the active world; until Christian men —

Prepare for endless time, *their plan of life*;
And make the universe itself *their home*.

The narrow pursuit of local and selfish interests, must be exchanged for purer and higher attachments. The love of Jesus must overcome the love of money, and the love of home. American youth must choose their plan of life — the merchant, planter, physician, and artisan, their field of usefulness, with some reference to higher interests, than their own. They must come to the east, self-moved, self-directed, self-sustained. Or those who come in gainful professions, as the representatives of their country's enterprise, must bring with them the representatives of her benevolence, taken from the same homes and firesides, and circles of relatives and friends. The positive means of blessing Eastern Asia will then, WITH THE DIVINE BLESSING, be complete.

9. This closing paragraph on the benevolent agency, we must employ in guarding against being misunderstood. Our views of a combined agency, are not based on any doubt of the ability of Christianity to go alone. Our preference that the first move be made, in many parts of the east, by the political branch, is not the result of more dependence on human strength, than on Divine. Our meaning is — where commerce or politics have raised barriers against Christianity, let the same agents, each for itself or for the other, take them away. When either of these powerful instruments can reasonably be expected to soften opposition, facilitate the ingress of the philanthropist, or prevent the effusion of blood; let then co-operation be used. Collected as Christians now are into social communities, and having resigned the management of foreign relations to civil governments, it is right to look to these appointed negotiators, to take the first place abroad and make the first moves. But if they decline to come forward, or fail to succeed, the cause is not lost. Christianity has energies beyond those of any human government; not to be resisted by any despot on his 'dragon-throne.' If the exclusive pretensions of colonial rulers, or the alarmed precautions of the Chinese authorities; or the bitter hatred of the Japanese monarchs; cannot be softened by public mediation; let the missionary go forward undaunted, though alone. The long lines of Asiatic coasts cannot be guarded so effectually, that good seed may not be sown; and what if in some spots, its growth can be ensured only by being

watered by the sower's blood! Did Christianity triumph at first, without a persecution? Certainly not: and strong as is our hope, that a less costly victory awaits it in the east, under the instrumentality we have asked, it may not be so. For this, all should be prepared. The missionary especially should come prepared. Hardship hitherto unfelt, may await him, when the corps is sufficiently recruited to take the field. Disappointment in his own powers and attainments; disappointment in the characters and abilities of his associates, he is sure to feel. But these affect not the might or truth of Him, on whose part he appears. 'Without me, ye can do nothing,' explains all weakness. 'All power is given to me in heaven and in earth,' should dispel all fear.

In closing this long article, we are free to confess that, it contains little that may not have suggested itself often to other minds. It has however seemed to us, that the value of union — of concert — of national coöperation — in Eastern Asia, has never been sufficiently pressed. To supply this deficiency, has been our principal aim. If the reader go with us to our conclusion, we shall see the fruits of his convictions in years to come. Meantime, we venture to commend the same statements to our countrymen around us; and to say to them — let us keep the influence yet to be exerted by America on the east, steadily in mind. From no other division of the earth, can the same expenditure bring an equal harvest of honor or reward, into the garner of the republic. As for ourselves, this great object, if worthily pursued, like 'il gran pensiero' which cheered Paoli in his exile, will dispel the ennui and ennoble the term of our remote and lonely residences. When the time comes for us to return to our native homes and our connection with the east is severed forever, the recollection that we have borne some part here in our country's and our Redeemer's cause, will rise to affect and gladden us. It will do more than afford a delightful retrospect; it will cheer and impel us to that 'patient continuance in well-doing,' which 'leads to honor, glory, and immortality.'

ART. III. *Notices of natural history; 1, the peën fuh, or flying rat; and 2, the luy shoo, or flying squirrel: taken from Chinese authors.*

THE *peën fuh*, (under which name is included all kinds of bats,) has several names. It is in the Pun 'Tsaou, called *fuh yih*, or 'embracing wings,' referring to the manner in which it spreads out and hangs by its wings. This name in the Urh Ya is written with other characters so as to mean 'belly wings,' a name, it is said, given to the animal on account of the manner in which it folds its wings close to the side. Other names are *teën shoo* 'heavenly rat,' *seën shoo* 'fairy rat,' and *fe shoo* 'flying rat, the designation by which it is commonly known in this region. It has also been called *yay yeu*, or 'night swallow,' from a similarity in the fitting motion, when on the wing, between the bat and swallow.

The bat is found in mountains, vallies, hills, and even in the habitations of man; and in Kingchow, in the province of Keängnan, there are caverns in the hills in which are found bats of a thousand years old, and white as silver. The bat, says Le Shechin, is in form like a mouse; its body of an ashy, black color; and it has thin fleshy wings, which join the four legs and tail into one. In the summer it appears, but in the winter it becomes torpid, on which account, as it eats nothing during that season, and because it has the habit of swallowing its breath, it attains a great age. It has the character of a night-rover, during which time it appears; not on account of any inability to fly in the day, but it dares not go abroad at that time, because it fears the *chě* bird (a kind of hawk). It subsists on musketoës and gnats. It flies with its head downwards because the brain is very heavy. It is recommended, in the Pun Tsaou, that those which are not white and fly with their heads upward be discarded, and that for medical uses the white species and those which have a crown on the head be selected. This kind if eaten will make a man live a thousand years; but Dr. Le Shechin overthrows this opinion, and to prove that it is erroneous, quotes accounts given in two histories. One Chin, he says, who lived in the Tang dynasty, obtained one of these white bats as large as a crow, which he ate, and the next day he died of a flux. And in the Sung dynasty Lew Leäng found one nearly as large as a

toad, which he mixed up with cinnabar and having eaten it, died immediately. 'Alas!' exclaims the doctor, 'that I should have to write such sad instances as these in order to break the delusions of mankind. Those who write such things to deceive their fellow-men commit a great crime.' In the Pun Tsaou, the ordure of bats is prescribed as an ingredient in several pills; and it is said that this substance is to be found in dark and dry places in the fourth month and after. The blood, gall, and wings, are also specifics in some diseases; besides which the entire body is recommended to ensure longevity.

The *luy shoo*, which we suppose to be a species of flying squirrel, has several names. It was formerly class'd among beasts, when the name was written under the radical of *shoo*, a rat; but now, being more appropriately put along with birds, it is written under the radical *neaou*, a bird. It is called *woo shoo*, the *woo* rat, and *eyew*, both of which names are arbitrary designations; also *urh-shoo*, the 'eared rat,' and *fe säng neaou* 'the flying nourishing bird.' The last name is given because this is the only species among birds which gives suck to its young when flying. By one author it is described as being like a bat, and inhabiting the vallies and mountains; but the Urh Ya says, it is in form like a fox, though yet bearing some resemblance to the bat. It is about the size of a sparrow-hawk, and flies during the night, when people sally out to catch it. Its hair is of a brownish red, (or a reddish-gray, with a greenish back, says another,) the belly is yellow, and throat a dirty white. It has four short legs, which are armed with long claws; the tail is nearly three cubits long; the wings are fleshy and extend along the side, between the legs, and are connected with the tail, which from its length aids the wings very much in flying. The hair of those found in Shanse is very fine; and if the skin be held in the hand during child-birth, it will greatly assist parturition, because the animal itself is of a lively disposition. When it flies it suckles its young; and when they have grown, they follow close after the dam; its cry is like that of a man when calling. It eats smoke. It can in its flights descend very easily, but it is difficult for it to fly far, nor can it again ascend without much trouble. Its cry is usually heard in the night. The skin is made into winter caps, which are warm; and the hairs are supposed to possess sanatory properties, being prescribed in several diseases. The *luy shoo* delights in eating the fruit called *lung yen*, or dragon's eyes. The Japanese call it *musarábi*; but there is nothing in the description contained in their work additional to the Chinese account. Were

it not for the names and descriptions being almost alike, we should hardly have imagined the three animals here represented to be the same.



The figure on the left, with bat's wings, is taken from a Japanese book. That on the right is from the Pun Tsaou; and the middle one is taken out of the Urh Ya, the book which says it was formerly erroneously placed among animals. Both of the Chinese works place the *luy shoo* among birds, but the Japanese class it with squirrels, and have in their figure adhered much closer to the description than either of the Chinese works, besides giving a much neater picture.

W.

ART. IV. *Ophthalmic Hospital at Canton: the eighth report including the period from January 1st to June 30th, 1838.* By the REV. P. PARKER, M. D.

THE whole number of patients is 5600 of whom 1025 have been admitted since the last report. A smaller number than has been received in any preceding equal period — on account of the impracticability of treating more. The urgency of patients for admittance has exceeded all precedent. It has often been unpleasant to go to or

from the hospital, in consequence of the importunate applicants, who often fall upon their knees in the street, or in numbers seize the arm, pleading poverty, and that they have come a long distance and waited many days; and having spent the little money they brought, must return home; they therefore entreat that at least their eyes be examined and a day appointed for their admission. In some instances, they have pursued me even to my residence, after being told the impracticability of receiving them.

The expenses for the present term are \$1231.77, viz.:

For native assistants - - -	\$199.23
For medicines, instruments, &c. -	303.22
For board, fuel, &c. - - -	219.39
For repairs - - - - -	9.93
For rent (for one year, from Sep. 1837)	500.00
	—————\$1231.77

Diseases presented during the term; 1st, of the eye, 2d, miscellaneous.

1st: Amaurosis - - -	26	Procidencia iridis - -	5
Acute ophthalmia - -	36	Glaucoma - - -	1
Chronic ophthalmia -	225	Complete loss of one eye	56
Purulent ophthalmia -	17	Loss of both eyes - -	33
Scrofulous ophthalmia	5	Mucocele - - -	7
Rheumatic ophthalmia	1	Muscae volitantes - -	2
Ophthalmitis - - -	7	Xeroma - - - -	6
Ophthalmia variola -	1	Encysted tumors of the	
Choroiditis - - -	2	upper lid - - -	7
Granulations - - -	52	Tumors from the con-	
Cataracts - - - -	84	junctiva - - -	3
Entropia - - - -	174	Adhesion of the tarsi	1
Trichiasis - - - -	10	Disease of the caruncula	
Pterygium - - - -	60	lachrymalis - - -	2
Panis - - - - -	2	Fungus haematodes - -	2
Opacity and vascularity		Noli me tangere - -	1
of the cornea - - -	21		
Ulceration of cornea -	11	2d: Abscess psoas - -	1
Nebula - - - - -	65	Abscess of the head -	3
Albugo - - - - -	1	Abscess of the face -	1
Onyx - - - - -	3	Disease of the lower jaw	2
Iritis - - - - -	8	Otitis - - - - -	1
Ptoxis - - - - -	2	Otorrhœa - - - - -	2
Lippitudo - - - -	46	Deficiency of cerumen	3
Night blindness - -	2	Malformation of meatus	1
Synechia anterior -	13	Deafness - - - - -	6
Synechia posterior -	3	Nervous affection of the ear	1
Myosis - - - - -	2	Dropsy - - - - -	6
Closed pupil, &c. -	8	Ovarian dropsy - - -	2

Scirrus uterus - - -	1	Scrofula - - -	6
Cancer of the breast -	3	Aphonia - - -	1
Goitre - - -	2	Lichen - - -	5
Enlarged tonsils -	1	Hare lip - - -	2
Polypi of the nose -	2	Opium mania - - -	4
Closed anterior nares from small pox - - -	2	Paralysis of the arm -	2
Closed posterior nares from ulceration of the fauces - - -	1	Hydrocephalus -	1
Hernia inguinal -	3	Dyspepsia - - -	1
Hernia umbilical -	2	Urinary calculus -	2
Enlargement of the spleen	2	Deaf and dumb child	1
Abdominal tumors -	1	Ulcers - - -	3
Encysted tumors -	4	Double thumb - - -	2
Sarcomatous tumors	16	Worms - - -	2
Steatomatous tumors -	2	Rheumatism - - -	2
Cutaneous tumors -	5	Thrush (ulcerated mouth and lips) - - -	2
Tumor of the hairy scalp	1	Distorted foot and leg from burning in infancy	1
Fibrous tumor - - -	1	Dislocation of radius at the elbow - - -	1
Tumors of each ear -	2		

As heretofore official gentlemen have been my patients. One, alluded to in the last report, has been long resident in the hospital. As illustrative of the character of the Chinese in the higher ranks and remoter provinces, and as it is our object to give impartial reports, his case is here introduced.

No. 4535. Dec. 18th, 1837. Ching Chungyew, aged 56, is a native of Keängnan. For several years he was a district magistrate in the province of Hoopih. At this date he came to the hospital, having made a journey of six weeks, to reach the provincial city. There was something imposing in the person, and prepossessing in the urbanity, of this gentleman. He came in full dress, and on being introduced, he fell upon his knees, stating his case, and what he had heard of the institution, and entreated with strong feeling that he might be admitted. During his administration as a magistrate, he said, he was often compelled to examine official papers to a late hour of the night, and from a long continuance of this practice his eyes failed him. It was extremely painful to find his case was nearly hopeless. There was adhesion of the iris to the lens in both eyes; and in the right, the irregular pupil was nearly closed, and the lenses were slightly opaque. He was just sensible to light. The little prospect of benefitting him was explained, at the same time a willingness expressed to do the utmost for him. He replied, 'I shall be extremely grateful for the slightest degree of vision that can be restored,' and that death

was almost preferable to his helpless condition. He remarked, however, that he should be entirely reconciled, if received, whatever might be the result. In this he has verified his promise.

His habits were full; his pulse, from 90 to 100, was strong and bounding. The first object was to reduce him by chathartics, and then by leeching. Belladonna immediately detached the adhesion of the iris to the lens in a degree, and the old man was elated at the change in his sense of light. In the course of a week or ten days strychnine was applied to a blistered surface at the external angle of each eye, one eighth of a grain at first, and increased to a grain, when the effect of it was painfully sensible. Subsequently a seaton was inserted in his neck, which was attended with a free discharge. This, the old gentleman seemed to regard as the most barbarous part of the treatment, and in my absence for a fortnight, discontinued it at his own discretion. Belladonna was applied at intervals. In March the strychnine was administered internally in one eighth grain pills three times daily, and increased to one fourth grain. This was continued some weeks when the spasmodic effects of it upon the system became manifest. Occasionally the patient thought he experienced a flash of light—for it was momentary—early in the morning, but perseverance with the strychnine for some time, varying the constitutional treatment according to symptoms, did not restore the vision. As a last resort, it was proposed to depress the lens, for in repeated instances of 'black cataract' with less opacity, good sight had been restored. This sensibility of light encouraged the hope that the retina and optic nerve had not entirely lost their function. The case was explained to the patient; that if sight was not restored he would only be as before, and the pain of operation was trifling. It was the only thing that remained to be done, and that were he my parent I could do no more, than what had been done for him. His feelings were quite overcome and he shed tears, not less of gratitude, than of sorrow, and desired the operation to be performed. Early in April the lens in his left eye was depressed. No inflammation followed. He slept as quietly the following as the preceding night. The degree of sight remained much the same. In about a fortnight he was discharged, when the poor man wept like a child.—He was probably as sincere a worshiper of an imaginary deity as the heathen world ever produced. He was a devoted follower of Budha. Hours were spent daily in his worship, and in extempory addresses. He was much of the time attended by two or three servants. His personal servant was as old as himself, with a long flowing jet black beard, and was unwearied in his attention to his blind master.

A few days subsequently to his leaving the hospital the servant returned with a card and the following testimonial.

“Already it has been said, that there is nothing greater, than to preserve the heart, to benefit men, and to heal their diseases. Hence the saying, ‘the excellent physician, the noble statesman;’ both are equally extolled. To explain my meaning, the present Dr. Parker, is an American, intimately acquainted with the art of Ke and Kwang.* He embarked upon the ocean and came to Canton and established a hospital, practicing medicine gratuitously; and from his own stores bestowing medicines and other necessary things, endeavoring to heal all, both far and near. Daily he treats several hundred, with skilful hand, causing the emperor to know his merits. He examines them with kindness, and for a long time, without weariness. Therefore the epithet ‘Benevolent ship for affording universal help.’ is most appropriate to him, even these four characters—

慈 航 普 濟

But as mankind reverence and bless the illustrious Goddess of mercy, so Dr. Parker, with heart of parental tenderness benefiting the age, will become like the ancient Budha—it is impossible to limit his greatness.

“I held an office in Hoopih more than thirty years, and accidentally, in the eighth month of the 17th year of Taoukwang (1837), both my eyes lost their sight. Healing medicines failed to be efficacious. His celebrity reached my ears. I then relinquished my office, came to Canton, and repaired to the hospital to be treated; and although my sight is not yet restored, nevertheless I have received the Doctor’s diligent attention, and become inseparably attached to him. Truly it is impossible to forget to feel grateful towards him, and accordingly I have written and present him this testimonial.

He then proceeds to give a brief sketch of his personal history in the following words.

“Under the heavenly dynasty, by imperial order and direction, was conferred on me the honorable office of seënychih (director and controller of affairs). Previously I had held an office in Haoukan hëen, in Haouyung foo (in the central province) of Hoopih, and was temporarily, an assistant magistrate in Eshing hëen in Seängyang foo; having obtained at the quinquennial examination the honorary title of chœ, I am now waiting for promotion upon the distinguished ocean (the arena of life?). I Ching Chungyew, worshipping have written this testimonial.”

No. 4552. Distortion of the hand. December 18th, 1837. Woo Chingsew, of Pwanyu, aged 20, at the age of 13, had the small pox by which the tendon of the middle finger of the right hand was so cicatrized that its growth was interrupted, but the other parts of the hand continued their natural growth, and consequently the hand was distorted in a singular manner.

* Celebrated Chinese physicians of antiquity.

The knuckle of the middle finger was laid back on the radius and ulna, which having continued to grow, carried the wrist down about two inches and a half below the attachment, and the hand was nearly useless. On the 25th of March, the withered tendon was divided, and the cicatrized skin on the back of the hand. The tendons of the other fingers were all exposed, and that of the thumb divided. Immediately the hand was partially restored to its natural position, and by care in dressing it with splints, it was rendered tolerably straight again. The naked tendons were at length covered with granulations and in about six weeks the patient was discharged, the wound having healed up. She was able to move her thumb and fingers, and by exercise the hand will probably become useful again.

No. 4605. Tumor of the scalp. December 18th, 1837. Low Tangshow, aged 23, a laborer of Tungkwan, a young man of a lymphatic temperament, had a singular disease upon the hairy scalp, of ten years growth. When he came to the hospital a mass half the size of his head, hung loose over his right ear and down upon the back of the neck, being situated principally on the crown, back, and right sides, of the head. On the 25th of April the operation was performed. The integuments were considerably thickened, but separate from the unformed mass beneath, which was dissected out, exposing the pericranium beneath. The loss of blood was considerable and the patient's fainting rendered it necessary to hasten the operation, so that a small portion of the fatty substance at one or two points was left, which otherwise had been removed. The portion of the scalp taken away was nearly large enough to cover one third of the head. From the loss of blood, the patient lost flesh for a week or fortnight, but from that time he much improved and has now more than regained his former health. The wound healed kindly and perfectly in about eight weeks, and he was discharged on the 19th June.

No. 4606. Gourd-shaped tumor. December 18th, 1837. Kwan Nanking, aged 42, of Nanhae, also of a lymphatic temperament, had a tumor pendulous from the left side immediately over the hip joint, precisely resembling a gourd. Its bulbous portion was about one foot circumference, and its neck four or five inches long, and the circular attachment of its peduncle about two inches diameter. Its lower part was in an ulcerated state. On the 28th of February it was removed and the patient was presently well. Its singular form and attachment entitle it to notice.

No. 4849. Case of malpractice. June, 1838. Le Sanying, aged 27, of Hwa heën, one year previous to her coming to the hospital had

a tumor of the size of a hen's egg, upon the forehead. The Chinese as usual applied escharotics, by which it was converted into an ulcer of a bad character. A more pitiable object seldom presents itself, than was this woman at her first visit. The ulcerated tumor spread over a surface of three or four square inches. Another tumor had also attained the size of a small orange under the left ear, and a third had commenced over the temporal artery of the right side near its origin. The pulse was feeble, the countenance sallow, and without speedy relief the patient must have died. The ulcer on the head was first cleansed by poultices, and afterwards adhesive straps and firm bandages were applied — tonics administered, and the whole assumed a healthy appearance. The tumor under the ear has been removed, and new skin has covered a considerable portion of the sore on the forehead. Had the tumor been left to itself by the native physician it might have been easily removed, and the young woman saved a great deal of suffering. Her case is still doubtful.

No. 4903. Tumor of a peculiar character. March 5th. Choo Yihleäng, aged 31, a shoemaker of Kaouyaou, had a tumor on the right side of the neck, as large as his head, as it appeared from a front view. It was situated beneath the sterno-cleido-mastoideus muscle, and the superficial fascia. It extended from the ear to the clavicle, and from upon the trachea to the posterior edge of the above muscle, which was drawn very tense above it. When the patient entered the hospital it was firmly fixed, scarcely admitting a perceptible motion in any direction. At a point on the surface near the apex was indicated a slight collection of fluid. The patient was blooming in health, and resolutely desirous of its extirpation. He was admitted to the hospital, and in the course of a week or ten days, after repeated examinations it was manifestly more moveable — a fact that the patient also observed. With the advice of several surgeons who had seen the patient, it was determined to extirpate it, though it was possible the external carotid artery might require a division in the event. On the 25th of April the operation was performed, assisted by Messrs. Cox, Jardine, and Holgate. Precaution was taken for tying the carotid if necessary. The patient took 25 drops of laudanum half an hour before coming to the table. The preceding day he requested not to be tied, assuring me he would not move a limb, or speak a word. When the moment arrived, instead of shrinking from the crisis, he put one hand on the table and skipped upon it with great agility, as if joyful in the prospect of being freed of his troublesome companion.

The incisions were made in the direction of the muscle, from the mastoid process to the clavicle. A small portion of the anterior edge of the mastoid muscle was divided, but to our great satisfaction soon after the incisions were completed, the tumor readily separated from its nidus, and in four minutes was completely out. A few small arteries that were divided soon contracted, and gave no further trouble; but two veins continued to discharge their contents so copiously that neither cold water or pressure would stop them, and ligatures became indispensable. One upon the external jugular apparently, (for when natural positions are so altered we cannot speak confidently,) and upon a large branch of the same, passing under the lower jaw. During the operation the patient was perfectly collected, and did not utter a groan: spoke with natural voice when spoken to, and repeatedly requested the operator might not be alarmed. The tumor weighed $5\frac{1}{3}$ lbs. It was surrounded by a firm wall an inch thick, resembling in hardness the full grown cocoa nut, except at one point: then came another layer of three quarters of an inch of white pulpy substance, and centrally there were several ounces of milky fluid quite inodorous. The large muscle resumed its natural place, the wound healed chiefly by the first intention and in twenty days the patient, in good health and with unequivocal sentiments of gratitude, returned to his family. Thus the case that appeared formidable in prospect, has really proved of less trouble than often attends the removal of a tumor but a hundredth part of its size. It has been the more interesting as being the first instance in which I have applied a ligature to a vein. *But the result favors the conclusion that, veins may be tied with as much impunity as arteries.* In the present instance one ligature came away of itself on the 12th, the other on the 14th day.

No. 5075. April 2d. Yin Yaonwei, aged 30, a farmer of Nanhæ, had a tumor three inches diameter beneath his right ear, in an inflamed state, very painful, and fast tending to suppuration. This was also removed on the 25th of April in six minutes. The adhesion was rather firm to the integument above, and to the angle of the jaw. The submaxillary gland was exposed to view. In fifteen days the patient was discharged quite well.

No. 5111. April 11th, 1838. Large tumor. Woo Kinshing, aged 49, a fisherman from Shihszetow, near the Bogue, ten years since had a small tumor just below the clavicle on the left side. It had now attained a very great magnitude resembling in figure a tenor viol. Superiorly it extended over the shoulder to the spine of the scapula and from the acromion process to the trachea, and from the axilla to

the sternum, and as low as the breast, carrying that gland down before it. The circumference at the base was *three feet three inches!* Its perpendicular length was *two feet*, and its transverse diameter from the axilla to the sternum one foot eight inches. It was very vascular, especially the upper portion of it, which was in an inflamed and ulcerated state, and the principal vein that returned the blood of the tumor—near the clavicle—when distended with blood from a pressure upon it, was apparently half an inch diameter. There was a deep longitudinal fissure, and ulcers at several points, from which there was a constant discharge, of blood, lymph, and pus. The weight of it had become extremely burdensome, and several times a day the patient experienced severe paroxysms of pain, causing him to groan aloud, at which times he laid his tumor upon the floor and reclined himself upon it. In this position he spent the principal part of his time day and night. His countenance and furrowed brow expressed unequivocally the calamity he suffered. His friends were much delighted on being told that it probably could be removed with safety, but the old man had been too long accustomed to expressions of suffering to yield to those of joy, and in his feeble condition was less sanguine probably in the feasibility of separating him from his old companion. He desired to return to his family for a few days previous to residing in the hospital; he was prescribed for and went home. On the 23d of April he returned. Having undergone half a month's preparatory treatment, on the 2d of May, assisted, as usual in cases of magnitude, by Messrs. Cox and Jardine, and several other friends, the operation was performed.

Thirty drops of laudanum were given the patient half an hour previously, and after placing himself upon the table, the tumor was elevated for eight or ten minutes to return its blood to the system as much as practicable. As the surface was extensive and the veins large and numerous, it was deemed best not to make the incisions the whole length at first, and the result confirmed the judiciousness of the measure. Two incisions were first made from the breast upwards as high as the clavicle or a little above. The gush of venous-blood was considerable, and the first steps less encouraging than was anticipated. On account of previous inflammation, and the long pressure made by the weight of the tumor, and the patient's reclining upon it, as it lay on the floor, the dissection was almost as difficult as that of the skin on the bottom of the foot. Perceiving this, the operation appeared most formidable, and the result scarcely doubtful, but it was too late to retrace our steps, and besides it was hoped the

work of dissection would be confined to the surface, and that it would be readily relieved at its base, but in this we were also disappointed. The dissection of the lower portions being finished—the first incisions upward were completed, and then commencing below the tumor, it was turned upwards—firm ligamentous bands uniting it to the muscles beneath, it required division by the knife at nearly every inch of surface throughout its base, and at the clavicle the attachment was particularly strong. The tumor was extirpated from below to a little distance above the clavicle, when the patient began to faint and to be convulsed, and his pulse was scarcely perceptible. Stimulants, brandy and spirits of ammonia, were administered by assistants and the operation continued. He soon revived and the tumor was immediately after laid upon the floor, being just sixteen minutes from the commencement, and not a ligature was required. The wound was united by sutures and adhesive straps, dressed as usual, and the patient was soon after laid in bed. The tumor consisted of an almost cartilaginous mass, and at points it was firmly united by a tendinous band, nearly ossified in some places and was of a very white color. It weighed 15 pounds avoirdupois, and it was estimated by the best judges present that there was a loss of about *two pounds* of blood.

I remained with the patient two hours after, and as his pulse was scarcely perceptible and his extremities cold, bottles and tins of warm water were applied to his feet and abdomen, and more stimulants were administered. The latter caused the stomach to reject what it had already received. He soon after perspired and fell into a gentle sleep. His pulse gradually became more perceptible, and did not vary much from 100. In the evening he took a little congee but soon rejected it, and was much under the influence of the opiate during the night. The next day he had very much rallied, but complained of strangury, probably caused by the laudanum and brandy of the preceding day. An ounce of castor oil was administered, and a decoction of chamomile flowers and mucilage of gum arabic were given him to drink; the symptoms subsided in the course of next day, and the patient gradually revived. On the third day the dressings were partly removed; at the superior portion where the integument was most diseased, one or two of the sutures were giving way with a slight slough. They were removed, and undiluted laudanum and a poultice, were applied to the part. The lower portion was healing kindly. The next day the slough had not extended, and the whole began to assume a healthy aspect. On the fourth day the man had so regained

his strength and spirit, as to salute me with a smile and to feel sensible of his good fortune, and remarked that his sufferings were less than he formerly experienced from the presence of the tumor. Tonics, wine, bark, and quinine, were administered, and a generous diet ordered. The first ten days he lost a good deal of flesh, but since then the scale has turned in his favor. In twenty days all below the clavicle was firmly healed, and the large cavity above was most rapidly filling up with granulations. No fever supervened upon the operation. On the 19th of June the old gentleman was discharged in perfect health, forming a great contrast with his former emaciated appearance.

No. 5119. May 5th. Tumor of the skin. Wang Waekae, of Kaouyaou, aged 45, a man of doubtful character, had numerous small tumors of the skin, of a light flesh color and smooth shining surface, situated about the arms, breast, neck, and head. In the latter position one had attained a great size, hanging pendulous from his left ear, to which it was attached by a peduncle of two inches diameter, to an almost immovable base formed by a similar disease of the skin, an inch thick, extending over the mastoid process and upwards and backwards over five or six square inches. Both the base and the pendulous portion were traversed by small ducts, discharging fetid pus at the surface. The patient expressed a wish to have the large mass removed, but was impatient if the others were touched. Considering the age of the man it seemed inexpedient to remove the firm base, but it was easy to excise the unsightly jewel that hung dangling upon his breast, impeding his labor. His wishes were complied with. On the 23d May the operation was performed in a very short time. It was more like cutting green hide, than flesh. In the centre of the neck of the tumor, was a cluster of small arteries, eight of which required a ligature. The loss of blood was trifling. The tumor weighed four pounds. On being laid open the ducts, above noticed, were found to traverse the whole mass, chiefly longitudinally like the bronchiæ of the lungs, sending off branches in all directions, lined with a pus secreting membrane.

The singular appearance of this man excited strong suspicions, particularly with his countrymen, that he might belong to a band of ruffians. His eyes were usually fixed upon the ground, his manners were most forbidding, and his answers to questions brief as possible. He bore with great impatience the necessary dressings upon the tumor, and repeatedly removed them at his option against the strictest injunctions, and was daily restless to be away, though he was provided with things necessary for his comfort. On the tenth day, the

ligatures came away and soon after the patient disappeared and has not been heard of since. There is no apprehension of danger from the wound as it was small and fast healing. The manner of his absconding strengthens the suspicions that he was a bad man, and but little accustomed to the civilities he received and witnessed in the hospital.

No. 5331. May 14th. Steatomatous tumor. Chin Take, a farmer of Nanhae, 32 years old, had a tumor situated upon the inside of his right thigh, beneath the sartorius muscle and the fascia of the vastus externus, extending from the nates to within two or three inches of the knee. The sartorius muscle was carried out of its natural position four or five inches upon the tumor. It measured at its base two feet and a half. It had been ten years in attaining its enormous size, greatly impeding the man in walking and in his labor. On the 13th June, assisted by Messrs. Cox and Jardine, the tumor was removed, in forty and a half seconds from the first incision. It weighed eight catties or ten pounds and a half. One artery of considerable size near the popliteal, required a ligature. The substance of the tumor was very yellow, and being divided, freely exuded an oily fluid. June 14th, A. M., the patient had some fever with an irregular jirking pulse of 112. Castor oil, sulph. mag. and Seidlitz were given which, one after the other, were rejected as soon as taken. P. M. cal. and rhei. were given and not vomited. At 4 o'clock his bowels were moved to his great relief. June 15th: the patient's bowels were again opened, pulse 78, but little fever and not much pain in the leg. He was in good cheer and wished to exchange his congee for heartier food. June 16th, slightly feverish, appetite indifferent. June 17th, dressed the wound and found it in a desirable condition, fast healing up. From that time all has gone on well, and he has a prospect of a speedy and perfect cure.

No. 5533. June 14th. Diseased breast. Kwan Meiurh, of Kaouming, 45 years old, a silk embroiderer, had a preternatural development of the left mamma, which commenced two years ago. Six months before she came to the hospital, she called a Chinese physician who applied to it a succession of plasters. Soon after the integument ulcerated and the gland protruded. She was much emaciated and the breast, one third as large as her head, came down as low as the umbilicus, when she stood up, and layed upon her arm in the recumbent posture, presenting a large raw surface, exuding blood and the natural secretion of the gland as it was irritated by the clothes. At various points were seen the lacteal ducts greatly enlarged. Her pulse of 90 was feeble; the disease was strictly

local. The patient justly remarked, 'the sooner it was removed the better.' A few grains of blue pill and extract of colocynth were given her every other day, and on the 20th of June, assisted by Messrs. Cox, Jardine, and Holgate, and Dr. Mallat of Manila, the breast was removed. In the morning before the operation, the patient being asked if she feared it, replied in the negative, that 'now if I turn to the right hand or to the left, incline forward, or backward I am in pain, but in cutting off my breast is but a single pang.' The composed and confiding manner in which she came to the operation could not escape the notice of the gentlemen who were present. Apparently no child ever lay in the arms of its parent with more confidence of safety, than this woman lay upon the operation table under the knife of a foreigner. In two and a half minutes the breast was extirpated; no artery required a ligature. The patient just moved her lips as a small remaining portion of the gland was dissected out; but regained the natural expression of her countenance before she was carried from the table. No fever followed: next day the pulse was 102. On the 21st removed the dressing in part—union by first intension was taking place. The third day the patient was walking from room to room, happy in her deliverance from so gloomy a prospect and such suffering as the disease and the maltreatment it had received, occasioned. She is most rapidly recovering.

Cataracts. Eighty-four cataract patients have presented during the last term, and 466 since the opening of the hospital. In the usual routine, it occurred on one occasion in the last term, that fourteen patients were operated upon for this affection at the same sitting. Several instances are recollected of spontaneous absorption of the cataract, but in only two cases did the patients regain their sight. One of these had tolerable vision. Of the many interesting cases of this disease, the following one, of a brother and sister, is particularly deserving of notice.

No. 4714, Lae Sheënsing, aged 19, and No. 4747, Lae Ahing, aged 21, of Sanshuy, were both blind from cataract, the brother ten, and the sister twenty, years. When they came to the hospital accompanied by their parents, they were scarcely sensible of light. Their countenances were pale and corpse-like, and their vacant motionless eyes were set with milk-white cataracts, as with pearls. The iris was naturally sensible to the stimulus of light, and readily dilated and contracted. The cataracts were conched or lacerated according as the case required: a slight inflammation followed the operation in one eye of the young woman affecting the iris, and causing irregularity

of the pupil. Otherwise the operations were satisfactory. The brother and sister were discharged in about one month, enabled to behold each other's face for the first time, for years, though dwelling in the same house. An expression of animation and intelligence played upon their countenances in lieu of that of the marble statue which before characterized them. With sentiments of deep gratitude the happy son and daughter, and equally joyous parents, returned home together. One month subsequently they revisited the hospital, blooming in health, and with sight so far restored as to enable them to see to read.

No. 2231. Death of Wang Keking. The case of this man who had a congenital tumor of unequalled magnitude, was mentioned in the Fifth Quarterly Report. On the 26th March he was seized by a violent fever which terminated fatally in three days. I was not apprized of his illness till his death was reported. I immediately repaired to his late residence, and was shown the way into his room, where his two youthful widows, and a little daughter, clad in sackcloth, were upon their knees on the floor by the side of the corpse, with incense and wax candles burning before them. After retiring from the room, it was explained to the father and brothers how desirable it was that the tumor should be examined, the service it might be to the living, and the inconvenience of putting the corpse with the tumor into one coffin: they affected assent, but must first consult the widows and mother. The father soon returned, saying it would be agreeable to him to have the examination, but the mother and wives of the deceased could not assent; 'they feared the blood, and that the operation might occasion pain to the deceased.' After returning home, the kindness of a friend enabled me to offer a present of \$50 to the family, provided they would permit the autopsy. A linguist was sent to negotiate with them; but in vain. Probably \$500 would not have overcome their superstition. In January a final consultation of several medical and surgical gentlemen was held upon his case. A majority thought the chances against an operation, others considered them equal.

It is with gratitude to Him, to whose blessing it is to be ascribed, that we once more repeat the fact that, no fatal termination has attended as yet an operation at the hospital, though in two or three instances of great intricacy there has been but a hair's breadth escape from death. This circumstance no doubt has had an important influence in producing the unbounded confidence of all who apply for relief, among whom have been, the past term, persons of

various ranks, and from the remote parts of the empire, from Ningpo on the east, and Peking on the north, to the borders of Tartary on the west. The generous remittances of medicines, surgical instruments, and a skeleton, from friends in New York and Philadelphia, demand and receive our most grateful acknowledgement.

Note. The following translation (for which I am indebted to my friend the Rev. C. Gutzlaff) of a quotation from Soo Tungpo, one of the first poets of China, was transcribed by Ma szeyay, upon a gilt fan, which he presented on receiving his sight from cataract. His case is given in the fourth quarterly report. The character *e*,† which occurs four times in the original, and is rendered cataract, apparently does not refer to this disease of the lens, but to a film upon the eye, and probably is identical with pterygium, which is derived from the Greek, and signifies a wing, the very definition given by Kaughe; according to whom, *e* signifies a screen of a door or window, obscure, to shade, *a wing*, to close, shut up, &c. In the She King, he says, it is applied to a dead tree, still standing without leaves or bark. We have yet to learn that the Chinese have ever introduced an instrument into the eye: and the possibility of the fact suggested by this poet, has led to inquiry and investigation of their books. It is quite incredible, if the couching of cataract was known as recently as Soo Tungpo (A. D. 1170), that the art should ever have been lost, especially as the true cataract is so remarkably common in China. The following is Mr. Gutzlaff's translation

“The point of the needle is like the beard of wheat, and steam issues as from a wheel's-axle. The attention is directed to the very veins and arteries, and life depends upon the mere beard of corn. Behold within the clear eye, heaven's light is contained, like the spangled hoary frost concreted on glass. It is so fragile that it cannot endure the least touch. But, you sir, move the pointed instrument within, back and forward, whilst you are laughing and talking and quite at your ease. Those who behold it start backward, because you turn the needle like a hatchet. You destroy the cataract, as if you were breaking down a house. I always surmised, that you used some clever trick, and were versed in applying spells. But you said, it is the art, and did you never behold its application? The human body is but dust, and high and low together, are grass and wood. Yet mankind look only at the outside, and do not distinguish a file from a precious stone. At first I did not know, that it was the same to pierce the eye as to prick the flesh. You, sir, examined the eye and cataract, and that cataract was not like the eye; both are as easily to be distinguished as wheat from peas. Did you ever hear, that the husbandman by removing the tares did injure the corn? Is there any extra space on the tip of the nose, or are gall and liver distinctly separate? All I beheld (formerly) with my eyes was indistinct and vague, I walked as in a road full of wheel-ruts, where the chariot was propelled without jostling. Who opened the empty flower (the cataract) and made it *fall off*, so that the clear moon may rise and go down? I presume to ask whether amidst the rejoicings of the whole family, they will forget to talk about your honorable dwelling!

“The above I have transcribed from Soo Tungpo, who presented the original in pentameter verse to the oculist Wang Yenyö. With the desire that it may dispel from him the intense heat, this fan is presented to Dr. Parker, by Ping Shan, Ma Pingkeén.”

N. B. On the opposite side of the fan is a drawing of the tung shoo or pinet tree, and this note. “Tsing Mei (a friend of Ma) copies the tung shoo and presents his compliments, and desires Dr. Parker to refresh himself with its breath.”

† 医伞 No. 1668. Morrison's Dictionary, Part ii, vol. 1, p. 133; where it is defined, a kind of umbrella, parasol, or fan; to cover; to screen.

ART. V. *Foreign opium a poison: illustrated in ten paragraphs, written by Koo Kingshan, a literary gentleman of Keängüing, in the province of Keängsoo.* September, 1836.

OPIMUM is a poisonous drug, brought from foreign countries. To the question, what are its virtues, the answer is: It raises the animal spirits, and prevents lassitude. Hence the Chinese continually run into its toils. At first they merely strive to follow the fashion of the day; but in the sequel the poison takes effect, the habit becomes fixed, and the sleeping smokers are like corpses—lean and haggard as demons. Such are the injuries which it does to life. Moreover, the drug maintains an exorbitant price, and cannot be obtained except for the pure metal. Smoking opium, in its first stages, impedes business; and when the practice is continued for any considerable length of time, it throws whole families into ruin, dissipates every kind of property, and destroys man himself. There cannot be a greater evil than this. In comparison with arsenic, I pronounce it tenfold the greater poison. One swallows arsenic, because he has lost his reputation and is so involved that he cannot extricate himself. Thus driven to desperation, he takes the dose and is destroyed at once. But those who smoke the drug are injured in many ways. What is about to be related of this poison, will, I hope, rouse from their lethargy the smokers of the drug.

1. *It exhausts the animal spirits.* When the smoker commences the practice, he seems to imagine that his spirits are thereby augmented; but he ought to know that this appearance is factitious,—a mere process of excitement. It may be compared to raising the wick of a lamp, which, while it increases the light, hastens the exhaustion of the oil and the extinction of the light. Hence, the youth who smoke will shorten their own days and cut off all hope of posterity, leaving their fathers and mothers and wives without any one on whom to depend; and those in middle and advanced life, who smoke, will accelerate the termination of their years. These are consequences which may well be deplored!

2. *It impedes the regular performance of business.* Those in places of trust, who smoke, fail to attend personally even to their most important affairs. Merchants, who smoke, fail to keep their appointments, and all their concerns fall behindhand. For the wasting of time and the destruction of business, the pipe is unrivaled.

3. *It wastes the flesh and blood.* From the robust, who smoke, the flesh is gradually consumed and worn away; and their skin

hangs down like bags. The faces of the weak, who smoke, are cadaverous and black; and their bones, naked as billets of wood. We expect with certainty, that they will soon be fit only to fill up the ditches by the way-side.

4. *It dissipates every kind of property.* The rich, who smoke, will inevitably waste their patrimony. It is the usual practice, in smoking, for two persons to lie down [on the same platform] facing each other [with their opium and apparatus between them]. Indulging freely in conversation, they are soon in elysian fields; and, by a daily expenditure for purchasing the noxious drug, and for the entertainment of friends, who are also confirmed smokers of opium, the wasteful consumption of property is very great. Who, now, will say that such a course can be long continued?

5. *It renders the person ill-favored.* Those who have been long habituated to smoking, doze for whole days over their pipes, without appetite for food, finding it difficult to observe even the common civilities of life. When the desire for opium comes on, they cannot resist its impulse. Mucus flows from their nostrils, and tears from their eyes. Their very bodies are rotten and putrid. From careless observers, the sight of such objects is enough to excite loud peals of laughter.

6. *It promotes obscenity.* When men have long continued the practice of smoking opium, their wives and children learn to imitate them; and when it is carried to great excess, no distinction is preserved between the inner and outer apartments; no difference between night and day! Hence spring dark confusions, of which it is a shame to speak openly. This, indeed, may be styled a long, a great repose!

7. *It discloses secrets.* The smokers, whether honorable or mean, all recline on the same platform, where the secrets of their hearts are honestly divulged. 'Where there is much talking, there must be some slander,' is an old proverb. Now what the honest man hears in these scenes of dissipation, may not lead to any evil consequences; but from what enters the ears of the dishonest, it will be difficult to prevent disastrous results.

8. *It violates the laws.* Both in purchasing and in smoking the drug, one is ever liable to meet with worthless vagabonds, who under various pretences, for the purpose of extortion, will raise difficulties and cause the transgressor of the laws to be prosecuted and punished. Those who open shops for the sale of the drug are liable to the severe punishments of strangulation and decapitation; for those who buy

and smoke the punishment is banishment. Why expose yourselves to these penalties of the law?

9. *It attacks the vitals.* By a long continuance of the habit, worms are generated in the abdomen; and in the confirmed smokers the baneful influences attack the intestines, and great injury is the consequence — injury which even the most celebrated physicians can never avert. Look at suicides. They swallow the crude opium, and instantly their intestines swell; the blood flows from their ears, eyes, mouth and nose; the whole body becomes red and bloated; when death ensues. There is no relief. Hence may be seen the virulence of the drug. Once, when on a journey, it happened that a fellow-passenger, who was a smoker, had used up all his opium; the periodical desire for it came on; but finding no means to gratify his appetite, he strove to take away his own life. By mistake he swallowed a cup of oil, which induced excessive vomiting; when he threw up a collection of noxious worms, part-colored, with red heads, and hairy:* they crawled upon the ground, to the great astonishment of the spectators.

10. *It destroys life.* The poor smoker, who has pawned every article in his possession, still remains idle and inactive. And when he has no means of borrowing money, and the periodical thirst returns hard upon him, he will pawn his wives and sell his daughters. Such are the inevitable consequences. In the province of Nganhwuy, I once saw a man, named Chin, who being childless, purchased a concubine, *utero jam conceptum suo habentem*; afterwards, when his money was expended and other means all failed him, being unable to resist the desire for the pipe, he sold this same concubine and received for her several tens of dollars. This money being expended, he went and hung himself. Alas, how painful was his end!

* There is, we suspect, some error here in the writer's observation; for we are not aware that intestinal worms are ever "hairy." The mistake, however, may be accounted for by supposing the worms were voided in lumps, when a congeries of this sort might be taken for an animal, and the vermin clinging to it for its hairs. According to Dr. J. M. Good, the *ascaris lumbricoides*, which is doubtless the one noticed by *Koo Kingshan*, "bears so strong a resemblance to the earth-worm (*lumbricus terrestris*;) that by many naturalists it has been regarded as the same." Dr. Good thus describes the *ascaris lumbricoides*. "Its head is slightly incurved, with a transverse contraction beneath it; mouth triangular; body transparent, light yellow, with a faint line down the sides; gregarious and vivacious; from twelve to fifteen inches long; inhabits principally the intestines of thin persons, generally about the ileum, but sometimes ascends into the stomach, and creeps out of the mouth and nostrils: occasionally travels to the rectum, and passes away at the anus. Frank notices an instance of eighty of these worms rolled up into a ball, and expelled during a fever; and gives another case, in which the whole intestinal canal, from the duodenum to the rectum, was crammed with them."—"In moving, it curls its body into circles, from which it extends its head." See *Good's Practice*, vol 1, p 240. B

ART. VI. *Miscellaneous Notices: Sandwich Island Institute; Fifth Annual Report of the Parapattan Orphan Asylum, Batavia; the Singapore Tract and Book Society; and the Calcutta Sailor's Home.*

1. FROM a copy of the constitution and by-laws of the Institute, we learn that its object is, the mutual instruction of its members and the collection of information on all subjects. Every member is required to prepare annually an essay for the perusal of the Institute or to be read at its meetings, which are held every alternate Thursday evening, throughout the year, and at which all the members are required to attend. A library is connected with the Institute.

2. *The fifth annual Report* of the Board of Directors of the Parapattan Orphan Asylum, with the proceedings of the annual meeting held March 13th, 1838, has just reached us. It shows a very satisfactory and encouraging growth of that well-designed, well-supported, and well-directed institution. In the opening part of the Report the Directors say:

“The increasing prosperity of this benevolent undertaking has, at each anniversary since its commencement, called forth the thankful acknowledgements of its founders and managers, and presented additional grounds for confidence on the part of its friends. At this time also, the Board are happy in being able to record results not less gratifying than those of former years; and which they trust will fully meet the approbation of those benevolent friends who contribute to the support of the institution. In witnessing the general appearance of comfort and happiness now presented at the Asylum, the provisions made for the mental and moral improvement of its inmates, and their encouraging prospects for the future; and in comparing these with what they must have been in all probability, but for the kind and fostering care here extended to them, there are few who would not feel that the aid they may have contributed, could hardly have been bestowed upon a better or more worthy object.”

The number of children now enjoying the benefits of the asylum is thirty-six, of whom 21 are boys, and 15 are girls—varying in their ages from thirteen to two years. The receipts for the year were *f.* 9313.32; and the disbursements *f.* 9166.74; leaving a balance, including what was in the treasury at the close of the last year, of *f.* 4202.47 in favor of the institution.—Having been authorized to receive and forward, we will do so with much pleasure, any subscriptions and donations which may be entrusted to our care: that such are needed, the following paragraph affords sufficient evidence.

“The encouraging proofs of substantial interest taken in the Asylum, both in Java and elsewhere, which the early lists of subscribers and donors have continued to present, leave little room to fear that it will be permitted to suffer for want of the necessary funds, so long as it continues to be conducted with prudence and discretion. The directors would, however, take this opportunity to remind the friends of the institution, that it does not yet possess any permanent fund, except in their benevolent feelings; but depends upon the fruits of their continued bounty, from year to year, for its ability to clothe, and feed, and cherish, the destitute objects of its care. The desirable-

ness also of enlarging still further the present accommodations, and the necessity of providing for the more entire separation of the male from the female members of the establishment, have already urged themselves upon the attention of the board. There now remains room for the reception of very few more children. Applications are, and will be, far more frequent than situations can be obtained for those who are ready to go out. It must be left, therefore, with those who have the good will and the ability, to determine, whether any really needy and suppliant orphan shall be turned away from the doors of the Asylum, and left to the tender mercies of the heathen; or whether the almoners of their bounty shall be able to say, that not one such shall seek in vain for a refuge within its walls. The board would now respectfully submit this brief account of their proceedings during the past year; and beg leave to return their sincere thanks to the many kind individuals who have extended their aid for the benefit of the Asylum."

3. *The Singapore Tract and Book Society*, for the Eastern Archipelago, was organized March 30th, 1838. Its design is to supply, in the numerous languages spoken within the extensive sphere which it embraces, tracts and books for the benefit of all classes. The Society is desirous of coöperating with similar institutions in India to advance the cause of Christianity and Education. Further, it is the object of the Society to establish branches and depositories, to appoint corresponding members in the various parts of southeastern Asia, and to supply the shipping of the numerous nations visiting the port of Singapore, and missionary stations and individuals, with its publications. N. B. Tracts and books in the following languages are already in their depository, ready for distribution: the Armenian, English, Dutch, Portuguese, Indo-Portuguese, French, Spanish, German, Hindustani, Tamul or Malabar, Gentoo, Bengali, Chinese, Malay, Javanese, Ooreah: these may be obtained on application to the Society's secretaries, J. Stronach and E. B. Squire, at Singapore.

4. *The first half-yearly Report of the Calcutta Sailor's Home*, read at a general meeting held February 6th, 1838, has just come to hand, with a letter from one of the officers of the institution. The number of vessels in the port of Calcutta last year was 981, of which 413 were country vessels, the others were European and American; the crews of the latter amount to 14,417; while the number of Lascars and others was 15,052 — giving a total of 29,469. The whole number of officers and men who resided at the Home, from June to December 1837, the period embraced in the Report, was 303: of these 25 were officers, 15 petty officers, and 263 fore-mast-men. We have no room to recapitulate the details of the Report, or to notice the addresses, made at the public meeting, by sir J. P. Grant, and others. *The Calcutta Sailor's Home* is most admirably adapted to do good — its plan, its accommodations, its superintendance, and its success, thus far, are all good. Every port in the east ought to be provided with such a *Home*. Needful as these institutions are in Europe and America, we know they are far more necessary in the east. Seamen are worthy of them, merchants and governments are abundantly able (and willing too, we believe — for it is their interest) to support them. Can they not, shall they not, then, be everywhere established?

ART. VII. *Journal of Occurrences. New edict for the expulsion of the European boats; seizure of opium; decapitation; apprehension of Chinese Christians; literary examinations; immigration of Chinese into Java prohibited.*

COULD a full and impartial account of the traffic in opium, carried on in the Chinese waters during the last eighteen months, be written, it would form a most extraordinary chapter in the history of commerce. At one moment it was to be legalized, at the next it was to be stopped, the traffickers expelled, their vessels destroyed or driven from the country. A temporary check was experienced, many native boats destroyed, and smugglers imprisoned. The traffic soon found new channels. At present it is chiefly confined to foreign vessels and native governmental boats: the number of the former is said to be about fifty, varying in size from 300 to 30 tons. Of the small European boats, about thirty are employed on the river, between the Bogue and Canton. Against these a new edict has just been issued by the governor, requiring their immediate clearance from the river. There are rumors of collisions between certain European boats and his majesty's cruisers. It is said there has been bloodshed and loss of life.

Eight chests of opium were seized near the factories, about the middle of the month; four of the same disappeared in the very act of seizure, and the remaining chests were delivered over to the prefect of Kwangchow; and, wonderful to relate, while in the hands of the police, they were metamorphosed into four chests of common earth!

Decapitations during the month have been very numerous: more than thirty criminals were brought to the sword on a single day.

Several Chinese Christians, teën choo keaou, Roman Catholics, have been apprehended in Peking and its vicinity. One has been banished to Ele.

Literary examinations. The following passages from the Four Books were lately given by the emperor, as the themes of essays which were to be written at a literary examination held at Peking. As they are believed to be of the emperor's own selection, they will be of interest, as affording some insight into the tone of his majesty's reflections.

From the Conversation of Confucius: 'Always sincere in speech, and determined in action.' These characteristics are mentioned by Confucius as rendering even those who are of mean capacity fit persons for public employment.

From the Invariable Medium: 'All things are nourished together, without injuring one another: the laws of nature move on in unison, without mutual contrariety.' This sentence is introduced as illustrative of the nature of a wise government, resembling, as it should do the supreme government of the universe.

From Mencius: 'Reciting their poetry, and reading their books, can one remain ignorant of the ancients? Therefore, one may observe their times, and form friendships even among them.'

Immigration of Chinese into Java, it will be seen by the accompanying notice, has been prohibited by the Dutch government. We have been informed, that several hundred, however, have been allowed to take up their residence in Batavia, in consequence of their arriving while ignorant of the prohibition.

"Notice is hereby given to the commanders of all vessels proceeding to any part of Java: A. That it has pleased his excellency the governor-general of the Netherlands India, to prohibit the carrying to Java, new Chinese settlers, from whatever place they may come; this prohibition to remain in force until further notice. B. Commanders of ships who, contrary to the above order, shall take to Java such new Chinese settlers, will be fined in the sum of fifty rupees silver, for every such Chinese landed in Java. C. That it shall be incumbent on the commanders of such vessels, to reëmbark on board of them, such new Chinese settlers as they have brought, under a penalty of fifty rupees silver for every such Chinese left behind at the time of the ship's departure, unless it be proved that he had died in the mean time

Canton, 26th May, 1838.

M. J. SENN VAN BASEL.

H N M Consul in China."

The end of the world



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